

THE
SCHOLEMASTER

Or plain and persfite way of tea-
ching children, to vnderftād, write, &
fpeak, the Latin tong, but fpecially purposed for
the primate bringing vp of youth in Ientlemen
and Noblemens houfes, and commodious al-
fo for all fuch as haue forgot the Latin
tong, and would by themfelues, with-
out a Scholemaifter, in fhort tyme,
& with fmale paynes reconer a
fufficiēt habilitie, to vnder-
ftand, write, & fpeak
Latine.

By Roger Afcham.

Anno 1579.

Printed by Iohn Daye, dwelling
ouer Alderfgate.

Cum Priuilegio Regiæ Maiestatis.

And are to be fold at his fhop at the
Weft dore of Paules.

THE

WILLIAM

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To the honorable Syr William

Cecill Knight, principall Secretary to
the Queenes most excellent
Maieſty.



On dry & reaso-
nable be the cau-
ses why learned
men haue vsed
to offer & dedi-
cate such works
as they put a-
broad; to some
such personage
as they think fit-
test, either in res-
pect of ability of
defence, or skill
for iudgement, or

private regard of kindnesse and due tie. Every one of those
considerations, Syr, moue me of right to offer this my late
husbands M. Aschams worke vnto you. For well remem-
bring how much all good learning cometh vnto you for de-
fecte therof, as the Vniuersity of Cambridge, of which my sayd
late husband was a member, haue in choosing you theyr
worthye counsellor acknowledged, and how happelye you
haue spent your tyme in such studies & caried the vse therof
to the right end, to the good seruice of the Queenes Maie-
stie and your cuntry, to all our benefites, thirly how much
my said husband was many wayes bound vnto you, and how
glady and comfortably he vsed in his life to recognise and
report your goodnesse toward him, leauing with me the his
poore widow and a great sort of orphanes a good comfort in
the hope of your good continuance, which I haue truly found

¶ .j.

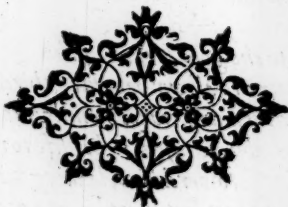
to

The Epistle.

to me and mine, & therefore do duely & dayly pray for you and yours: I could not finde any man for whose name this book was more agreeable for hope of protectiō, more meet for submissiō to iudgemēt, nor more due for respect of worthnesse of your part and thankfulnessle of my hus bandes and mine: Good I trust it shall do, as I am put in great hope by many very well learned that can well iudge therof. Meet therefore I compt it that such good as my hus bande was able to doe and leaue to the common weale, it should be receiued vnder your name, & that the world should owe thākes therof to you, to whom my hus band the author of it was for good receaued of you, most dutiefull bounden. And so beseeching you, to take on you the defence of this book, to auauance the good that may eome of it by your allowance & furtherance to publike vse and benefite, and to accept the thankfull recognition of me & my poore children, trusting of the continuance of your good memory of M. Ascham and his, and dayly commending the prosperous estate of you and youres to God whome you serue and whose you are, I rest
to trouble you.

(.:.)

Your humble Margaret
Ascham.



A Preface to the Reader.



When the greate
plague was at
Londō, the yere
1563. the
Quenes Maie-
sty Queen Eli-
zabeth, lay at
her Castle of
Windfor: wher
ypon, the 10.
day of Decem-
ber it fortun-
ed that in Sir Will-
iam Ciscells chā-
ber hir highnes

principal. secretary, there dined together these person-
ges, M. secretary himselfe, Syr *William Peter*, sir *J. Mason*
D. Wotton, *Richard Sackville*, Treasurer of the Exchequer,
Sir *Walter Mildmay* Chauncellor of the Exchequer M.
Haddon Master of the Requeites, M. *John Astely*. Master
of the Jewel house, M. *Barnard Hampton*, M. *Nicasius*, & I.
Of which number, the moste part were of hir Maiesties
most honorable priuy Counsell, and the rest seruing hir
in very good place. I was glad then and doe reioyce yet
to remember, that my chance was so happy, to be there
that day, in the company of so many wise and good mē
together, as hardly then could haue bene picked out a-
gayn, out of all England beside.

M. Secretary hath this accustomed maner, though
his head be neuer so full of most weighty affaires of the
Realme, yet, at diner time he doth seeme to lay them
alwayes aside: and findeth euer fitte occasion to talke
pleasantly of other matters, but most gladly of some
matter of learning: wherein, he will curtesly heare the

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mind

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minde of the meanest at his Table.

M. Secretary. Not long after our sitting downe, I haue straunge newes brought me, sayth M. Secretary, this morning, that diuerse Scholers of Eaton, be runne away from the Schole, for feare of beating. Whereupon, M. Secretary tooke occasion, to wishe that some more discretion were in many Scholemasters, in vsing correction, than commonly there is. Who many tymes, punish rather, the weakenes of nature, then the fault of the Scholer. Whereby, many Scholers, that might else proue well, bee driuen to hate learning, before they knowe, what learning meaneth: and so are made willing to forsake their booke, and be glad to be put to any other kinde of liuing.

M. Peter. M. Peter, as one somewhat seuerer of nature saide plainly, that the Rodde onely, was the sworde, that must keepe, the Schole in obedience, and the Scholer in good order. M. Wotton, a man milde of nature, with soft voice, and few wordes, inclined to M. Secretaries iudgement, and sayd, in mine opinion, the Scholehouse should be in deede, as it is called by name, the house of playe and pleasure, and not of feare and bondage: and as I do remember, so saith *Socrates* in one place of *Plato*. And therefore, if a Rodde carie the feare of a Sword, it is no maruaile, if those that be fearefull of nature, chuse rather to forsake the Plaie, then to stand alwayes within the feare of a Sworde in a fonde mans handling.

M. Mason. M. Mason, after his maner, was very merie with both parties, pleasauntly playing, both, with the shrewde touches of many court boyes, and with the small discretion of many leude Scholemasters. M. Haddon was fullie of M. Peters opinion, and sayd, that the best Scholemaster of our time, was the greatest beater, and named the Person. Though quoth I, it was his good fortune, to send from his Schole, vnto the Vniuersitye, one of the best Scholers in deede of all our tyme, yet wise men do thinke, that that came so to passe, rather, by the great towardnes of the scholer, then by the great beating

The Author of this booke.

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beating of the Master : and whether this be true or no, you your selfe are best witnes. I sayd somewhat farder in the matter how, and why, yong children, were toner allured by loue, then driuen by beating, to attayne good learning : wherein I was the boulder to say my minde, because M. Secretarye curtelly prouoked me thereunto : or else, in such a company, and namely in his presence, my wonte is, to be more willing, to vs mine eares, then to occupy my tongue.

Sir *Walter Mildmaye*, M. *Astley*, and the rest, sayd verie litle : onely Syr *Rich. Sackuill*, sayd nothing at all. After dinner I went vp to read with the Queenes Maies- tie. We red then together in the Greke tongue, as I well remember, that noble Oration of *Demosthenes* agaynst *Eschines*, for his false dealing in his Ambassage to king *Philip* of Macedonie. Syr *Rich. Sackuill*. came vp sone after : and finding me in hir Maiesties priue chamber, he took me by the hand, & carying me to a window, sayd, M. *Ascham*. I would not for a good deale of money, haue bene, this day, absent from diner. Where, though I sayd nothing, yet I gaue as good care, and do consider as well the taulke, that passed, as any one did there. M. Secretary sayd very wisely, and most truely, that many yong wittes be driuen to hate learning, before they know what learninge is. I can bee good witnes to this my selfe. For a fond Scholemaster, before I was fullye fourtene yeare olde, draue me so, with feare of beating, from all loue of learninge, as now, when I know, what difference it is to haue learninge, and to haue litle, or none at all, I feele it my greatestt gricfe, and finde it my greatestt hurte, that euer came to me, that it was my so ill chauce, to light vpon so lewde a Scholemaster. But feing it is but in vaine, to lament thinges past, and also wisdom to looke to thinges to come, surely, God wil linge, if God lend me life, I will make this my mishap, some occasion of good hap, to litle *Robert Sackuill* my sonnes sonne. For whose bringing vp, I would gladlye, if it so please you, vse speciallye your good aduise. I

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heare

Demos.
περί πα-
ραπροσ.
Sir Richard
Sackuilles
communi-
cation with
the Autho-
r of this
booke.

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heare saye, you haue a sonne, much of his age : we will deale thus together. Point you out a Scholemaster, who by your order, shall teach my sonne and youres, and for all the rest, I will prouid, yea though they three doe cost me a couple of hundred pounds by yeare: and beside, you shall finde me as fast a Friend to you and yours as perchance any you haue. Which promise, the worthy Ientleman surelye kept with me, vntill his dying daye.

The chiefe
poyntes of
this booke.

We had then farther talke together, of bringing vp of children: of the nature, of quicke, and hard wittes: of the right choyse of a good witte: of feare, and loue in teaching children. We passed from children and came to young men, namely Ientlemen: we taulked of their to much liberty, to liue as they lust: of their letting loose to soon, to ouermuch experience of ill, contrary to the good order of many good olde common wealthes of the Persians and Greekes: of wit gathered, and good fortune gotten; by some, onely by experience, without learning. And lastly, he required of me very earnestly, to shewe, what I thought of the common goinge of Englishe men into Italie. But, sayth he, because this place, and this tyme, will not suffer so long talke, as these good matters require, therefore I pray you, at my request, and at your leysure, put in some order of writing, the chiefe poyntes of this our taulke, concerning, the right order of teaching, and honestye of liuing, for the good bringing vp of children & yong men. And surelye, beside contentinge me, you shall both please, and profit very many others. I made some excuse by lacke of habilitie, and weakenes of bodie: well, sayth he, I am not now to learne, what you can do. Our deare frende, good M. Goodricke, whose iudgement I could well beleeeue, did once for all, satisfie me fullie therein. Agayne, I heard you say, not long agoe, that you may thanke Syr *John Cheke*, for all the learninge you haue: And I know very well my selfe, that you did teach the Queene. And therefore seing God did so blesse you,
to

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to make you the Scholer of the best Master and also the Scholemaster of the best Scholer, that euer were in our time, surely, you should please God, benefite your countrie, & honest your owne name, if you would take the paynes, to impart to others, what you learned of such a Master, and how you taught such a scholer. And in vttering the stuffe ye receiued of the one, in declaring the order ye tooke with the other, ye shall neuer lacke, neither matter nor manner, what to write, nor how to write in this kind of Argument.

I beginning some further excuse, suddenly was called to come to the Queene. The night folowing, I slept litle, my head was so full of this our former talke, and I so mindefull, somewhat to satisfy the honest request of so deare a frende. I thought to prepare some litle treatise for a Newyeares gift that Christmas: But, as it cha-ceth to busye builders, so, in building this my poore Scholehouse (the rather because the forme of it is some what new, and differing from others) the worke rose daily higher and wider, than I thought it would at the beginning.

And though it appeare now, and be in very deede, but a small cofage, poore for the stuffe, & rude for the workmanship, yet in going forward, I found the sight so good, as I was lothe to geue it ouer, but the making so costly outreaching my hability, as many times I wished, that some one of those three, my deare frendes, with full purses, Syr *Tho. Smyth*, M. *Haddon*, or M. *Watson*, had had the doing of it. Yet, neuerthelesse, I my selfe spending gladly that litle, that I gatte at home by good Syr *John Cheke*, and that that I borrowed abroade of my frend *Sturmius*, beside somewhat that was left me in Reuerſion by my olde Masters, *Plato*, *Aristotle*, and *Cicero*, I haue at last patched it vp, as I could, and as you see. If the matter be meane, and meanely handled, I pray you beare, both with me, and it: for neuer worke went vp in worse wether, with more lettes and stoppes

M. { *Smith.*
Haddo.
Watso.

Sir I. *Cheke.*
Sturmius.
Plato.
Aristotle.
Cicero.

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Syr Rich.
Sackuill,

then this poore Scholehouse of mine, Westminster Hall can beare some witnesse, beside much weakenes of bodie, but more trouble of minde, by some such sores, as grieue me to touch them my selfe, and therefore I purpose not to open them to others: And in middes of outward iniuries, and inward cares, to encrease them withall good Syr *Rich. Sackeuille* dieth, that worthy Gentleman: That earnest fauorer and furtherer of Gods true Religion: That faythfull Seruitor to his Prince and Countrey: A loner of learning, & all learned men: Wife in all doinges: Curteous to all persons: shewing spite to none: doing good to many: and as I well found, to me so fast a frend, as I neuer lost the like before. When he was gone, my hart was dead. There was not one, that woare a black gowne for him, who caried a heuier hart for him, then I. When he was gone, I cast this booke away: I could not looke vpon it, but with weping eyes, in remembring him, who was the onely setter on, to do it, and would haue bene, not onely a glad commender of it, but also a sure and certayne comfort, to me and mine, for it. Almost two yeares together, this booke lay scattered, and neglected, and had bene quite giuen ouer of me, if the goodnes of one had not giuen me some life and spirite agayne, God the mouer of goodnesse, prosper alwayes him & his, as he hath many times comforted me and mine, and I trust to God shall comfort more and more. Of whom, most iustlie I may say and very oft, and alwaies gladly, I am wont to say, that sweete verse of *Sophocles*, spoken by *Oedipus* to worthie *Theſeus*.

Soph.in
Oed.Col.

ἔχω, ἃ ἔχω, διὰ σε, καὶ ἔτι ἀλλὰ ἐροῦν.

This hope hath helped me to end this book: which, if he allowe, I shall thinke my labors well employed, and shall not much esteeme the misliking of any others. And I trust, he shall thinke the better of it, because he shall finde the best part thereof, to come out of his Schole,
whom

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whom he, of all men loued and liked best.

Yet some men, frendly enough of nature, but of small iudgement in learninge, doe thinke, I take to much paines, and spend to much time, in setting forth these childrens affayres. But those good men were neuer brought vp in *Socrates* Schol, who saith plainly, that no man goeth about a more godlie purpose, then he that is mindfull of the good bringing vp, both of his owne and other mens children.

Plato, in
initio Thea-
gi.
ἐν γὰρ ἐστὶ
περὶ οὗτου

Therefore, I trust, good and wise men, will thinke well of this my doing. And of other, that thinke otherwise, I will thinke my selfe, they are but men, to be pardoned for their folly, and pitied for their ignorance.

θεοτέρου
ἀνθρώπου
ἀν ἐουλεύ-
σαιτο, ἢ

In writing this booke, I haue had earnest respecte to three speciall pointes, troth of Religion, honestie in liuing, right order in learning. In which three waies, I praie God, my poore children may diligently walke: for whose sake, as nature moued, and reason required, and necessity also somewhat compelled, I was the wil- linger to take these paines.

περὶ παι-
δείας, καὶ
τῶν αὐτοῦ,
καὶ τῶν
δικαίων.

For, seeing at my death, I am not like to leaue them a- ny great store of liuing, therefore in my life time, I thought good to bequeath vnto the in this little book, as in my will and Testament, the right way to good learning: which if they followe, with the feare of God, they shall verie well come to sufficiencie of liuing.

I wish also, with all my hart, that yong M. *Rob. Sacke- mille*, may take that fruite of this labor, that his worthie Graundfather purposed he should haue done: And if any other doe take, either profite, or pleasure hereby, they haue cause to thank M. *Robert Sackemille*, for whom specially this my Scholernafter was prouided.

And one thing I would haue the Reader consider in reading this booke, that because, no Scholernafter hath charge of any childe, before he enter into his Schole, therefore I leauing all former care, of their good bring- ing vp, to wise and good Parentes, as a matter not be-

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lon-

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longing to the Scholemaister, I doe appointe this my Scholemaister, than, and there to begin, where his office and charge beginneth. Which charge lasteth not long, but vntill the Scholer be made hable to goe to the Vniuersity, to proceed in Logicke, Rhetorick & other kinds of learning.

Yet if my Scholemaister, for loue he beareth to his Scholer, shall teach him somewhat for his furtheraunce, and better iudgement in learninge, that may serue him seuen yeare after in the Vniuersitie, he doth his scholer no more wrong, nor deserueth no worse name thereby than he doth in London, who selling silke or cloth vnto his fréd, doth geue him better measure, the either his promise or bargayne was.

Farewell in Christ.





After the Childe hath learned perfectly the eight partes of speech, let him then learne the right ioyning together of substantiues with adiectiues, the nolvne with the verbe, the relative with the antecedent ndin learning farther his Syntaxis, by my aduice, he shall not vse the common order in common schooles, for making of La-

latines: wherby the childe commonly learneth, first, an euell choyce of woꝝds, (and right choyce of woꝝds, sayeth Cæsar, is the foundation of eloquence) then, a wrong placing of woꝝds: and lastly, an euil framing of the sentence, with a peruerse iudgement, both of woꝝds and sentences. These faultes, taking once roote in youth, be neuer, or hardly, pluckt away in age. Moreouer, there is no one thing, that hath moze, either dulled the wittes, or taken away the will of childzen from learning, then the care they haue, to satisfie their masters, in making of Latines.

Cice.de
Cla.Or.

Making of
Latines,
marreth
Childzen.

For the scholer, is commonly beate for the making, whẽ the Master were moze woꝝthy to be beat for the mending, or rather marring of the same: The Master many times, being as ignorant as the childe, what to say properly, and fitly to the matter.

Two scholemasters haue set forth in Print, either of them a booke, of such kinde of latines, Horman and Whittington.

Horman.
Whitting-
ton.

A childe shal learn of the better of them, that which an other day if he be wise, and come to iudgement, he must be fayne to vnclearn agayn.

There is a way touched in the first booke of Cicero, De Oratore, which wisely brought into schooles, truely taught,

C. J.

and

The first booke teaching

and constantly bled, would not onely take wholly away this butcherly feare in making of Latins, but would also, with ease and pleasure, and in short tyme as I know by good experience, work a true choyce and placing of wordes, a right ordering of sentences, an easy understanding of the tonge, a readines to speake, a facility to wright, a true iudgement both of hys owne and other mens doynge, what tongue soeuer he doth vse.

The way is this. After the thre Concozdances learned, as I touched befoze, let the Maister read vnto him the Epistles of Cicero gathered together, and chosen out by Sturmius, for the capacitie of children.

**The order
o. teaching.** First, let hym teach the Childe, cherefully and playnly the cause, and matter of the letter: then, let him construe it into English, so oft, as the childe may easely carry away the vnderstanding of it: Lastly parse it ouer perfectly. This done thus, let the childe, by and by, both construe and parse it ouer agayne: so, that it may appeare, that y^e childe doubteth in nothing, that hys maister taught him befoze. After this, the childe must take a paper booke, & sitting in some place, where no man shall prompe hym, by hymself, let him translate into English hys former lesson. When shewing it to hys master, let y^e maister take frō him the lattin booke, and pausing an houre, at the least, then let the childe translate hys own English into lattin agayne, in an other paper booke. When the childe byngeth it, turned into latin the Maister must compare it with Tullies booke, and lay, them both together: and where the childe doth well, eyther in chosing, or true places of Tullies wordes, let the master praise him, and say, here you do wel. For I assure you, there is no such whetstone, to sharpe a good witte and encourage a will to learning, as is prayse.

**Two paper
Bookes.**

**Children
learn by
praise.**

But if the Childe misse, eyther in forgettyng a word, or in Chaunging a good with a worse, or misordering the sentence, I would not haue the maister eyther frown, or chide with him, if the childe haue done his diligence, and bled no trewardship

the bringing up of youth. 2

freewandship therein. For I know by good experience, that a child shall take more profit of two faults gently warned of, then of foure things rightly hit. For then the Master shall haue good occasion to say vnto him. *¶* Tully would haue vsed such a word, not this: Tully would haue placed this word here, not there: would haue vsed this case, this number, this person, this degree, this gender, he would haue vsed this mode, this tense, this simple, rather then this compound: this aduerb here, not there: he would haue ended the sentence with this verb, not with that noiwne or participle. &c.

Gentleness
in teaching.

In these few lines, I haue wrapped vp, the most tedious part of grammer: and also the ground almost of all the Rules, that are so busily taught by the Master, and so hardly learned by the Scholler, in all common Scholes, which after this sort, the master shall teach without all error, and the scholler shall learne without great payne: the master being led by so sure a guyd, and the scholler being brought into so playn, and easie a way. And therfore, we doe not contemne Rules, but we gladly teach Rules: and teach them more playntly, sensibly, and orderly, then they be commonly taught in common scholes. For, when the Master shall compare Tullies booke with the schollers translation, let the Master at first, lead and teach his Scholler, to ioyn the Rules of his Grammer booke, with the examples of his present lesson, vntill the Scholler, by himselfe, be able to fetch out of his Grammer, every Rule, for every example: So as the Grammer booke be euer in the Schollers hand, and also vsed of him, as a Dictionary, for every present vse. This is a liuely, and perfect way of teaching of Rules: where the common way, vsed in common Scholes, to read the Grammer alone by it selfe, is tedious for the Master, hard for the Scholler, colde and vncomfortable for them both.

Let your Scholler be neuer afrayd to aske you any doubt, but vse discretly the best allurements ye can, so incourage

C.g.

him

The first booke teaching

him to the same: least, his ouer much fearing of you, bzing him to seke some misorderlye thiste: As to seke to be helped by some other booke, or to be prompted by some other Scholler, and so goe about to beguile you much, and him selfe moze.

With this way, of good vnderstanding the matter, plain construyng, diligent parsing, dayly translating, chearfull admonishing, and heedful amending of faults, neuer learning behind iust prayse for well doing, I would haue the scholler brought vp withall, till he had read and translated ouer the first booke of Epistles chosen out by Scurmus, with a good peece of a Comedy of Terence also.

Latine
speaking.

G. Budæus,
1. De Or.

All this while, by mine aduice, the child shall vse to speak no latine: For as Cicero sayth in like matter, with like words, *Loquendo, malè loqui discunt.* And that excellent learned man, G. Budæus, in his Græke Commentaries, soze complayneth, that when he began to learn the Latin tongue, vse of speaking latin at the table, and els where, was abusedly, did bzing him to such an euill choyse of words, to such a crooked framing of sentences, that no one thing did hurt or hinder him moze, al the dayes of his life after ward, both for readines in speaking, and also good iudgement in wytyng.

In very deed, if childre were brought vp in such a house, or such a schole, where the latin tongue were properly and perfectly spoken, as Tib. and Ca. Gracci were brought vp, in their mother Cornelias house, surely, then the dayly vse of speaking, were the best and reddest way, to learn the latin tongue. But now, commonly, in the best scholes in England, for wordes, right choise is smallly regarded, true property wholly neglected, confusion is brought in, barbariousnes is spread vp so in young wits, as afterwaros they be not only mard for speaking, but also corrupted in iudgement: as with much a do, or neuer at all, they be brought to right frame agayn.

Yet all men coniet to haue their childzen speak Latine:
and

and so I doe very earnestly to. We both, haue one purpose: we agree in desire, we wish one end: but we differ somewhat in order and way, that leadeth rightly to that end. Other would haue them speake at all adventures: and, so they be speaking, to speake, the Master careth not, the Scholler knoweth not, what. This is, to seem, and not to be: except it be, to be bold without shame, rash without skill, full of wordes without wit. I wish to haue them speake so, as it may well appeare, that the brayn doth gouern the tongue, and that reason leadeth forth the talke. Socrates doctrine is true in Plato, and well marked, and truely uttered by Horace in *Arte Poetica*, that, where so euer knowledge doth accompany the wit, there best vnderstanding doth alwayes a wayt vpon the tongue. For, good vnderstanding must first be bred in the child, which being nourished with skill, and vse of wytyng (as I will teach moze largely hereafter) is the only way to bring him to iudgement and readynes in speaking, and that in farre shorter time (if he follow constantly the trade of this litle lesson) then he shall do, by commo teaching of the common scholes in England.

Plato.

Horat.

Much wytyng breedeth ready speaking.

But to goe forward, as you perceiue your scholler to go better and better on a way, first, with vnderstanding his lesson moze quickly, with parsing moze readely, with translating moze speedely and perfectly then he was wont: after, geue him longer lessons to translate: and withal, begin to teach him, both in nouns and verbs, what is *Proprium*, and what is *Translatum*, what *Synonymum*, what *Diuersum*, which be *Contraria*, and which be most notable *Phrases*, in all his lecture.

The second degree and order in teaching.

As:

Proprium,

{ *Rex sepulchus est magnifice.*

C.ij.

Transla-

The first booke teaching

<i>Translatum.</i>	{ <i>Cum illo principe, sepulta est & gloria & salus Reipublica.</i>
<i>Synonima.</i>	{ <i>Ensis, Gladius, Laudare, Pradicare.</i>
<i>Diuersa.</i>	{ <i>Diligere, Amare, Calere, Exardescere, Inimicus, Hostis.</i>
<i>Contraria.</i>	{ <i>Acerbum & luctuosum bellum, Dulcis & lata Pax.</i>
<i>Phrases.</i>	{ <i>Dare verba, Abjicere obedientiam,</i>

The third paper booke. Your scholer then, must haue the third paper booke: in the which, after he hath done his double translation, let him write, after this sort, foure of these so; enamed sixe, diligently marked out of euery lesson.

<i>Quatuor.</i>	{ <i>Propria. Translata. Synonyma. Diuersa. Contraria. Phrases.</i>
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Or els, three, or two, if there be no more: and if there be none of these at al in some lecture, yet not omitte the order, but write these.

{ *Diuersa nulla,
Contraria nulla, &c.*

This

the bringing vp of youth. 4

This diligent translating, ioyned with this hédèfull marking in the foresayd Epistles, and afterward in some playn Orat[i]on of Tully, as, *pro lege Manil. pro Archia Poeta*, or in those thre ad C. *Cas.* shall worke such a right choyce of wordes, so straight a framing of sentences, such a true iudgement, both to write skilfully, and speake wittely, as wise men shall both prayse, and maruell at.

If your scholer do misse sometimes, in marking rightly these foresayd fīre thinges, chide not hastily, for that shall, both dull his wit, and discourage his diligence: but monish him gently: which shall make him, both willing to amend Gentlenes in teaching. and glad to goe forward in loue and hope of learning.

I haue now wished, twise or thise, this gentle nature to be in a scholemaster. And that I haue done so, neither by chaunce, nor without some reason, I will now declare at Loue. large, why in mine opinion, loue is fitter then feare, gentlenes better then beating, to bring vp a child rightly in Feare. learning.

With the common vse of teaching and beating in common scholes of England, I will not greatly contend: which Common Scholes. if I did, it were but a small gramaticall controuersie, neuer belonging to heresie nor treason, nor greatly touching God nor the Prince: although in very deede, in the end, the good or ill bringing vp of childzen, doth as much serue to the good or ill seruice, of God, our Prince, and our whole Countrey, as any one thing doth beside.

I doe gladly agree with al good Scholemaisters in these points. To haue childzen brought to good perfectnes in learning: to all honesty in manners: to haue all faults rightly amended: to haue euery vice seuerely corrected: but for the order and way, that leadeth rightly to these poynts, we somewhat differ. For commonly, many Scholemaisters, some, as I haue sene, mo, as I haue heard tell, be of so cruell a nature, as, when they meete with a hard witted scholar, they rather break him, then bow him: rather mar him, then mende him. For, when the Scholemaster is angry

Sharpe Scholemaisters.

The first booke teaching

Nature
punished.

Quick
wittes for
learning.

Quick
wittes for
maners and
life.

With some other matter, then will he soonest fall to beate his scholler: and though he him selfe should be punished for his folly, yet must he beat some scholler for his pleasure: though there be no cause for him to do so, nor yet fault in the scholler to deserue so. These ye will say, be fond scholemasters, and few they be, that be found to be such. They be fond in deede, but surely ouer many such be found euery where. But this will I say, that euen the wisest of your great beaters, do as oft punish nature, as they doe correct faultes. Yea, many times, the better nature, is sozer punished: For, if one by quicknesse of wit, take his lesson readely: another by hardnes of wit, taketh it not so speedely: the first is alwayes commended, the other is commonly punished: when a wise scholemaster should rather discretly consider the right disposition of both their natures, & not so much wey what either of them is able to do now, as what either of them is likely to doe hereafter. For this I know, not only by reading of booke in my study, but also by experience of life, abroad in the world, that those which be commonly the wisest, the best learned, and best men also, when they be old, were neuer commonly the quickest of wit, when they were young. The causes why, amongst other, which be many, that moue me thus to thinke, be these few, which I will reckon. Quick wittes, commonly be apt to take, vnapt to keepe: some hote, and desirous of this and that: as colde & soon wery of the same again: more quick to enter speedely, then able to pearce far: euen like our sharpe toles, whose edges be very soon turned. Such wittes delight themselves in easie and pleasant studies, and neuer pas forward in high and hard Sciences. And therfore the quickest wittes commonly may proue the best Poets, but not the wisest Orators: ready of tongue to speake boldly, not deep of iudgement: either for good counsell or wise writing. Also, for manner and life, quick wits commonly, be, in desire, newfangled, in purpose, vnconstant, light to promise any thing, ready to forget euery

the bringing up of youth. 5

euery thing : both benefite and iniury : and therby neither fast to frend, no2 fearfull to foe : inquisitiue of euery trifle, not secret in greatestt affaires : bold with any person : busy in euery matter : sothing such as be present : nipping any that is absent : of nature also, alwayes flattering their betters : enuying their equals : despying their inferiours : and by quicknes of wit , very quick and ready, to like none so well as themselves.

Forcouer commonly, men , very quick of wit , be also, very light of conditions : and therby very ready of disposition, to be caried ouer quickly , by any light company, to any riot and vnthriftines whē they be young: and therefore seldome, either honest of life , o2 rich in liuing , when they be old . For quick in wit , and light in manners , be, either seldome troubled , o2 very soon wery in carrying a very heauy purse . Quick wits also be , in most part of all their doinges, ouer quick, hasty, rash, heddry, and brayn sick . These two last words , Heddry, and Braynsick , be fit and proper words , rising naturally of the matter , and termed aptly by the condition , of ouermuch quicknesse of wit . In youth also they be , ready scoffers , pyuie mockers, and euer ouer light and mery . In age, sone testy , very waspish , and alwayes ouer miserable : and yet few of them come to any great age, by reason of their misordered life when they wear young : but a great deal fewer of the, come to shew any great countenance , o2 beare any great authoritie abroad in the world , but either liue obscurely, men know not how, o2 dye obscurely, men mark not whē . They be like trees, that shew forth fayre blossoms , & broad leaues in spring time, but bying out small and not long lasting fruite in haruest time: and that only such as fall, and rotte, befoze they be ripe, and so, neuer o2 seldome, come to any good at all . For this you shall find most true by experience , that amongst a number of quick wittes in youth, few be found , in the end either very fortunat for themselves, o2 very profitable to serue the common wealth, but

D. s.

decay.

The first booke teaching

decay and vanish, men know not which way: except a very few, to whom peradventure bloud and happy parentage, may perchance purchase a long standing vpon the stage. The which felicitie, because it commeth by others procuring, not by their own deseruing, and stand by other mens fate, and not by their own, what outward bag so euer is borne by them, is in daëde, of it selfe, and in wise mens eyes of no great estimation.

Some sciences hurt mens wittes, and marre manners.

Mathematicall heads.

Galen. Plato.

Hard wittes in learning.

Some wittes, moderate inough by nature, be many times mard, by ouer much studie and vse of some sciences, namely, Musick, Arithmetick, and Geometry. These sciences, as they sharpen mens wittes ouermuch, so they change mens manners ouer soze, if they be not moderatly mingled, & wisely applyed to some good vse of life. Mark all Mathematicall heads, which be only and wholly bent to those sciences, how solitary they be them selues, how vnfit to liue with others, and how vnapt to serue in the world. This is not only known now by common experience, but vttered long before by wise mens iudgemēt and sentence. Galene saith: Much Musick marreth mens manners: and Plato hath a notable place of the same thing in his booke, *De Rep.* well marked also, and excellently translated by Tully himselfe. Of this matter I wrote once more at large xx. yeares agoe, in my booke of shooting: now I thought but to touch it, to proue that ouermuch quicknes of wit, either geuen by nature, or sharpened by study, both not commonly bring forth, either greatest learning, best manners, or happiest life in the end.

Contrarywise, a wit in youth, that is not ouer dull, heavy, knotty, and lumpish: but hard, rough, and though somewhat stassish, as Tully wisheth. *Otium quietum, non languidum: And, Negotium cum labore, non cum periculo.* Such a witte (I say) if it be at the first well handeled by the mother, and rightly smothed, and wrought as it should, not ouerthwartly, and against the wood, by the scholemaster, both for learning, and whole course of liuing, proueth

the bringing vp of youth. 6

prometh alwayes the best. In wood and stone, not the softest, but hardest, be alwayes aptest for portrature, both sayest for pleasure, and most durable for profite. Hard wittes be hard to receaue, but sure to keepe: painfull without wearynes, headfull without wauering, constant without newfanglenes: bearing heauy things, though not lightly, yet willingly: entring hard things, though not easily, yet deeply, and so come to that perfectnes of learning in the end, that quick wits, seem in hope, but do not in dede, or els be very seldom, euer attayn vnto. Also, for manners and life, hard wits commonly, are hardly caried, either to desire euery new thing, or els to maruell at euery strange thing. And therefore they be carefull and diligent in their own matters, not curyous and busie in other mens affaires: and so they become wise them selues, and also are counted honest by others. They be graue, stedfast, silent of tongue, secret of hart. Not hasty in making, but constant in keeping any promise. Not rash in uttering, but wary in considering euery matter: and therby, not quick in speaking, but deepe of iudgement, whether they write or geue counsell in all waighty affayres. And these be the men, that become in the end, both most happy for them selues, and alwayes best esteemed abroad in the world.

Hard wits
in manners
and life.

I haue been longer in describing the nature, the good or ill successe, of the quick and hard wit, then perchance some will thinke, this place and matter doth require. But my purpose was thereby, plainly to utter what iniury is offered to al learning, and to the common wealth also: first, by the fond father in choosing, but chiefly by the lewd scholemaster in beating and duiuing away the best natures from learning. A child that is still, silent, constant, and somewhat hard of wit, is either neuer chosen by the father to be made a scholer, or els, when he commeth to the schole, he is small regarded, little looked vnto, he lacketh teaching, he lacketh encouraging, he lacketh all things, only he neuer lacketh beating, nor any worde that may moue him

The best
wits duiue
from learning
to other liuing.

The first booke teaching

to hate learning, nor byd any deed that may dyne him fro learning, to any other kinde of liuing.

Hard witts
proue best
in euery
kinde of life.

And when this sad natured, and hard witted childe, is bette from hys booke, and becommeth after eyther student of the common law, or page in the Court, or seruicingman, or bound prentice to a marchaunt, or to some handicraft, he proueth in the ende, wiser, happier, and many times honeste too, then many of these quick wittes do, by theyr learninge.

Learning is, both hyndred, and iniuryd too, by the ill choyce of them, that send yong scholars to the vniuersities, Of whom must needes come all our Diuines, Lawyeres, and Physitions.

The ill
choyce of
wittes for
learning.

These yong scholars be chosen commonlie, as young ap- ples be chosen by childe, in a faire garde about S. James tyde: a childe will chouse a swæting, because it is presentlie saye and pleasant, and refuse a Kunet, because it is then greene, hard, and sowre, when the one, if it be eaten, doth bræde, both woymes and il humors: the other if it stand his tyme, be ordered and kept as it should, is helthfull of it self, and helpeth to the good digestion of other meates: Swætinges will receiue woymes, rott and dye on the tree, and neuer or seldom come to the gathering for good and lasting store.

For very grieue of hart, I will not applye the similitude: but hereby, is playne saine, how learning is robbed of her best wittes, first, by the great beating, and after by the ill chosing of scholars, to goe to the vniuersities. Whereof cometh partly, that lewd and spightfull prouerb, sounding to the great hurt of learning, and shame of learned men, that, the greatest Clerkes be not the wisest men.

And though I, in al this discourse, seeme plainly to prefer hard and rough wittes, before quick and light wittes, both for learning and maners, yet am I not ignorant that some quicknes of wit, is a singular gift of God, and so most rare among men, and namely such a witte as is quick with

the bringing vp of youth. 7

without lightnes, sharp without bytlenes, desirous of good things without newfanglenes. diligent in painfull things without wey somnes, and constant in good will to doe all things well, as I know was in Syr Ihon Cheeke, and is in some, that yet liue, in whom all these sayze qualities of wit are fully met together.

But it is notable and true, that Socrates saith in Plato, to his frend Crito. That that number of men is fewest, which far errede, either in good or ill, in wisdom or folly, but the meane betwixt both, be the greatest number: which he proueth true in diuers other thinges. As in Greyhoundes, amongst which few are found, erredeing great, or erredeing litle, erredeing swift, or erredeing slow: And therfore, I speaking of quick and hard wits, I meant the common number of quick and hard wittes, amongst the which, for the most part, the hard wit, proueth many times, the better learned, wiser, and honest man: and therfore, do I the more lament, that such wits commonly be either kept from learning, by fond fathers, or beat from learning by lewd scholmasters.

And speaking thus much of the wits of Children for learning, the oportunitie of the place, and goodnes of the matter might require to haue here declared the most speciall notes of a good wit for learning in a child, after the maner and custome of a good horseman, who is skilfull, to know, and able to tell others, how by certayn sure signes a man may chuse a colt, that is like to proue another day, excellent for the saddle. And it is pitie, that commonly, more care is had, yea, and that amongst very wise men, to finde out rather a cunning man for their horse, then a cunning man for their children. They say nay in word, but they do so in dede. For to the one, they will gladly geue a stipend of 200. Crownes by the yeare, & loth to offer to the other 20. shillings. God, that sitteth in heauen laugheth their choice to skorne, and rewardeth their liberalitie as it should: for he suffereth them, to haue, tame, and well orde-

Plato in Crito.

Very good, or very ill men, be fewest in number.

Horsemen be wiser in knowledge of a good colt then scholmasters be in knowledge of a good wit

A good Rider better rewarded the a good schole master.

Wise well broken children ill taught.

The first booke teaching

red horse, but wilde, and vnfortunate children: and therefore in the end they finde more pleasure in their horse, then comfort in their children.

But concerning the true notes of the best wittes, for learning in a child, I will report, not mine own opinion, but the very iudgement of him, that was counted the best teacher, and wisest man, that learning maketh mentio of, and that is Socrates in Plato, who expresseth orderly these seuen playn notes, to chosse a good wit in a Childe for learning.

Plato in 7.
De Rep.

True notes
of a good
wittie.

- | | |
|---|----------------|
| { | 1. Εὐφυΐς. |
| | 2. Μνήμων. |
| | 3. Φιλομαθής. |
| | 4. Φιλόπνοος. |
| | 5. Φιλόκοος. |
| | 6. Ζητητικός. |
| | 7. Φιλέπαινος. |

And because I write English, and to Englishmen, I will plainly declare in English, both what these wordes of Plato mean, and how aptly they be lunked, and how orderly they follow one another.

1. Εὐφυΐς.

Wittie.

Is he, that is apt by goodnes of wit, and applyable by readynes of will, to learning, hauing all other qualitties of the minde and parts of the body, that must another day serue learning: not troubled, mangled & halted, but sound, whole, full, & able to do their office: as, a tongue not stammering, or ouer hardly drawing forth wordes, but plain, and ready to deliuer the meaning of the mind: a voice, not soft, weak, piping, womannish, but audible, strong, and manlike: a countenance, not wærish, and crabbed, but fair, and comely: a personage, not wretched and deformed, but tall, and goodly: so surely a comly countenance, with a goodly

Will.

The tong.

The voice.

Face.

Stature.

stature,

the bringing vp of youth. 7

stature, geueth credite to learning: & authozity to the per-
 son: other wise commonly, either open contempt, or pziuy ^{Learning}
 disfauoꝝ both hurt, or hinder, both person and learning. ^{ioyned with}
 And, euen as a faire stone requyꝛeth to be set in the finest ^{a comely}
 golde, with the best woꝝkmanſhip, or els it loſeth much ^{perſonage.}
 of the grace and pꝛice: euen ſo, excellency in learning, and
 namely Diuinitie, ioyned with a comely perſonage, is a
 marueylous Jewel in the woꝛld. And how can a comely
 body be better imployed, then to ſerue the ſayꝛeſt exerciſe
 of Gods greateſt giſte, and that is learning. But comonly,
 the ſayꝛeſt bodies are beſtoꝛwed on the fouleſt purpoſes. I
 would it were not ſo: and with examles herein I wil not
 medle: yet I wiſh, that thoſe ſhould both mind it, & medle
 with it, which haue moſt occaſion to loke to it, as god and
 wiſe fatꝛers ſhould do, & greateſt authozity to amend it, as
 god and wiſe maiſtꝛates ought to doe: And yet I wil not
 let openly to lament y vnfoꝛtunate caſe of learning herein.

Foꝛ, if a father haue four ſonnes, thꝛee ſayꝛe and wel foꝛ-
 med both minde & body, the fourth, wꝛetched, lame, and de- ^{Deformed}
 foꝛmed, his choice ſhalbe, to put the woꝛſt to learning, as ^{creatures}
 one god inough to become a ſcholer. I haue ſpent the moſt ^{commonly}
 part of my life in the Uniuerſitie, and therfoꝛe I can beare ^{ſet to lear-}
 god witnes, that many fathers commonly do thus: wherof ^{ning.}
 I haue heard many wiſe, learned, and as god men as euer
 I knew, make great & oft complaint. A god hoꝛſeman will
 choſe no ſuch colt, neither foꝛ his owne, noꝛ yet foꝛ his mai-
 ſtꝛers ſable. And thus much of the firſt note.

2. Μνήμω.

God of memory: a ſpeciall part of the firſt note ^{εὐφυΐς.} Memory.
 and a moꝛe benefit of nature: yet it is ſo neceſſary foꝛ lear-
 ning: as Plato maketh it a ſeparate and perfect note of it
 ſelfe, and that ſo pꝛincipall a note, as without it, all other ^{Aul. Gel.}
 giſtes of nature do ſinall ſeruiſe to learning. Afranius, that
 old Latin Poet, maketh Memory the mother of learning
 and wiſdome, ſaying thus:

vsus

The first booke teaching

These sure
signes of a
good memo-
ry.

*V*sus me genuit, Mater peperit memoria, and though it be the mere gift of nature, yet is memozy well preferred by vse, and much increased by order, as our scholer must learn another day in the Uniuersitie: but in a childe, a good memozy is well knowen, by three properties: that is, if it be, quicke in receiuing, sure in keeping, and redy in deliuering forth again.

3. Φιλομαθής.

Ceuén to loue learning: for though a child haue all the giftes of nature at wish, and perfection of memozy at wil, yet if he haue not a speciall loue to learning, he shal neuer attayn to much learning. And therfore Isocrates, one of the noblest scholemasters, that is in memozy of learning, who taught kinges and Princes, as Halicarnassens wri- teth, and out of whose schole, as Tully saith, came forth mo noble Captaines, mo wise Counsellors, then did out of Epeius hoyle at Troy. This Isocrates, I say, did cause to be wriitten at the entry of his schole, in golden letters, this golden sentence, εαν τις φιλομαθής, εσσι πολυμαθής, which ex- cellently sayd in Græke, is thus rudely in English. If thou loue learning, thou shalt attayn to much learning.

4. Φιλόπονος.

Is he, that hath a lust to laboꝝ, and a will to take paines. For if a child haue all the benefitts of nature, with perfecti- on of memozy: loue, like, & prayse learning neuer so much, yet if he be not of him selfe painfull, he shall neuer attayn vnto it. And yet where loue is present, laboꝝ is seldom ab- sent, and namely in study of learning, and matters of the minde: and therfore did Isocrates rightly iudge, that if his scholer were φιλομαθής, he cared for no more. Aristotle, va- rying frō Isocrates, in priuate affaires of life, but agreeing with Isocrates in commō iudgement of learning, for loue and laboꝝ in learning, is of the same opiniō, vtred in these wordes, in his Rethorike ad Theodecten. Liberty kindleth loue:

2. Ret. ad
Theod.

the bringing vp of youth. 9

loue: Loue refuseth no laboz, and laboz obtayneth whatsoeuer it seeketh. And yet neuertheles, godnes of nature may doe litle good: Perfection of memory may serue to small use: All loue may be employed in bayn: Any laboz may be some graueld, if a man trust alwayes to his own singular wit, and will not be glad sometimes to heare, take aduice, and learn of an other: And therfore both Socrates very notably adde the fifth note.

5. Φιλόκοος.

He, that is glad to heare and learne of an other. For otherwise, he shall stick with great trouble, where he might goe easily forward: & also catch hardly a very litle by his own toyle, when he might gather quickly a good deale, by another mans teaching. But now there be some, that haue great loue to learning, good lust to laboz, be willing to learne of others: yet, ether of a fond shamefastnes, or els of a proud folly, they dare not, or will not, goe to learne of another: And therfore doth Socrates wisely adde the sixth note of a good wit in a child for learning, and that is

6. Ζητητικός.

He, that is naturally bold to aske any question, desirous to search out any doubt, not ashamed to learn of the meanest, not afrayd to goe to the greatest, vntil he be perfectly taught, and fully satisfied. The seuenth, and last point is.

7. Φιλέπαινος.

He, that loueth to be praised for well doing, at his father or masters hand. A child of this nature, wil earnestly loue learning, gladly laboz for learning, willingly learn of other, boldly aske any doubt. And thus by Socrates iudgement, a good father, and a wise scholemaster, should choose a child to make a scholer of, that hath by nature, the foresayd perfect qualities, and comely furniture, both of mind, and

C. j.

body:

The first booke teaching

body: hath memory, quick to receaue, sure to keepe, and ready to deliuer: hath loue to learning: hath lust to laboz: hath desire to learn of other: hath boldnes to aske any question: hath minde wholly bent, to win praise by wel doing.

The two first points be speciall benefits of nature, which neuertheles, be wel preserved, and much increased by good order. But as for the five last, loue, laboz, gladnes to learn of others, boldnes to aske doubts, and wil to win prayse, be won and maintayned by the only wisdom and discretion of the scholemaster. Which five points, whether a Scholemaster shal work sooner in a child, by fearfull beating, or courteous handling, you that be wise, iudge.

Yet some men, wise in dede, but in this matter, more by severity of nature, then any wisdom at all, do laugh at vs, when we thus wish and reason, that young children should rather be allured to learning by gentlenes & loue, then compelled to learning by beating and feare: They say, our reasons serue only to byrd forth talke, and passe away time, but we neuer saw good scholemaster do so, nor neuer red of wise man that thought so.

Yes so; soth: as wise as they be, either in other mennes opinion, or in their own conceit: I will bying the contrary iudgement of him, who they themselues shall confesse, was as wise as they are, or els they may be iustly thought to haue small wit at all, & that is Socrates, whose iudgement in Plato is plainly this in these words: Which, because they be very notable, I wil recite them in his own tongue: οὐδὲν μάθημα μετὰ δουλείας χρὴ μαθάνειν: εἰ μὲν γὰρ τοῦ σώματος πόνοι εἰς πορεύμενοι χρεόν ἐνδὲν τῷ σώματι ἀπεργάζονται: ψυχὴ δὲ, εἰσιὼν οὐδὲν ἐμμενον μάθημα: in English thus: No learning ought to be learned with bondage: For, bodely laboys, wrought by compulsion, hurt not the body: but any learning learned by compulsion, tarpyeth not long in y mind: And why? For, whatsoever the mind doth learn unwillingly with feare, the same it doth quickly forget without care. And least proud wits, that loue not to be contraryed, but

Plat.in.7.
de Rep.

but haue lust to wangle or trifle away troth, wil say, that Socrates meaneth not this of childres teaching, but of some other higher learning. Heare what Socrates in the same place doth moze plainly say: *μη τοιουν εια: ω αριστε, τους παιδας εν τοις μαθημασιν, αλλα παιζοντας τρερε:* that is to say, and therfore my deare friend, bring not vp your childre in learning by compulsion & feare, but by playing & pleasure. And you, that do read Plato, as ye should, do well perceiue, that these be no questions asked by Socrates, as doubtles, but they be sentences, first, affirmed by Socrates, as more truthe, and after geuen forth by Socrates, as right rules, most necessary to be marked, and fit to be folloved of all them that would haue children taught as they should. And in this counsell, iudgement, and authozitie of Socrates, I will repose my selfe, vntill I meete with a man of the contrary minde, whom I may iustly take to be wiser, then I think Socrates was. Fond scholemasters, nether can vnderstand, nor wil follow this good counsell of Socrates, but wise ryders in their office, can, & wil do both: which is the only cause, that commonly y^e young gentlemē of England, goe so vntwillingly to schoule, & run so fast to the stable. For in very deede, fond scholemasters, by feare, do beat into the, the hatred of learning: and wise ryders, by gentle allurements, do breede vp in them the loue of ryding. They finde feare & bondage in scholes, they seele liberty and freedome in stables: which causeth them, vtterly to abhorre the one, and most gladly to haue the other. And I do not write this that in exhorting to the one, I would dissuade young gentlemē from the other: yea, I am sozry with al my hart, that they be geuen no moze to ryding then they be. For, of all outward qualities, to ryde faire, is most comely for him selfe, most necessary for his countrey: & the greater he is in bloud, the greater is his prayse, the moze he doth excēde all other therin. It was one of the thre excellent prayses amongst the noble gentlemen, the old Persians. Alwaies to say truth, to ride fayre, and shote wel: and so it was engraued

The right
reading of
Plato.

young gentlemen, teete
wether
taught to
ride, by com-
mon riders,
the to learne
by common
schole-
masters.

Ryding.

The first booke teaching

uen vpon Daryus Tomb, as Strabo beareth witnes.

Strabo. 15.

Darius the king, lyeth buried here:

Who in ryding and shoting had neuer peere.

But to our purpose: Young men, by any meanes, lasing the lone of learning, when by time they come to their own rule, the cary commonly, fro the schole with them, a perpetuall hatred of their master, and a contynuall contempt of learning. If ten Gentlemen be asked, why they forget so sone in Court, that which they were learning so long in schole: eight of the, or let me be blamed, will say the fault on their ill handling by their scholemasters.

Cuspinian doth report, that that noble Empero^r Maximilian, would lament very oft his misfortune herein.

Pasttime.

Learning.

Yet some will say, that children of nature lone pasttime and mislike learning: because in their kind, the one is easie and plesant, the other hard & werysome: which is an opinion not so true as some men wæn. For, the matter lyeth not so much in the disposition of them that be young, as in the order and maner of bzinging vp, by them that be olde, nor yet in the difference of learning and pasttime. For, beat a child if he daunce not wel, & cherish him though he learne not wel, ye shal haue him vnwilling to goe to daunce, and glad to goe to his booke. Knock him alwayes whē he draweth his shaft ill, and fauor him agayn though he fault at his booke: ye shall haue him very loth to be in the field, and very willing to be in the schole. Yea, I say moze, and not of my selfe, but by the iudgement of those, from whom fewe wise men wil gladly dissent, that if euer the nature of man be geuen to any time moze then other, to receiue godnes, it is in innocency of young yeares, before that experience of euill haue taken roote in him. For, the pure clean wit of a swete young babe, is like the newest wax, most able to receiue the best and fayrest printings: and like a new bright silver dish neuer occupped, to receaue and keepe clean, any good thing that is put into it.

And

the bringing vp of youth. 11

And thus, will in children, wisely wrought
 withall, may easely be wonne to be very well
 willing to learn. And wit in Children by na-
 ture, namely memozy, the onely key and keeper of all lear-
 ning is readiest to receaue, and surest to keepe any maner
 of thing, that is learned in youth. This lewd, and learned,
 by common experyence, know to be most true. For we
 remember nothing so well when we be olde, as those
 thinges which we learned when we were young: And
 this is not strange, but common in all natures works. E-
 uery man saith (as I sayd before) new way is best for prin-
 cing: new clay fittest for working: new shorne wool aptest
 for soon and surest dying: new fresh flesh for good and dura-
 ble salting. And this similitude is not rude, nor borrowed
 of the Larder house, but out of his scholehouse, of whom, I
 wylest of England need not be ashamed to learn. Young
 grafts grow not only soonest, but also sayest, and bying al-
 wayes forth the best and swetest fruit: young whelps learn
 easely to cary: young popiniayes learn quickly to speake.
 And so to be shor't, if in all other things, though they lack
 reason, sence, and life: the similitude of youth is fittest to
 all goodnes, surely nature, in mankind, is most beneficiall,
 and effectuall in this behalfe.

} in Children
 witte

young peres
 aptest for
 learning.

Wherefore, if to the goodnes of nature, be ioyned the wis-
 dome of the teacher, in leading young wittes into a right
 and playn way of learning, surely children, kept vp in
 Gods feare, and gouerned by his grace, may most easely be
 brought wel to serue God & their countrey, both by vertue
 and wisdom.

But if wil and wit, by farther age, be once allured from
 innocency, delighted in vayne sights, filled with foule talke,
 crooked with wilfulnes, hardened with stubbornnes, and let
 loose to disobedyence, surely it is hard with gentlenes, but
 vnpossible with seuerer cruelty, to call them back to god
 frame agayn. For, where the one, perchance may bend it,
 the other shall surely bryeak it: and so in stead of some hope,

The first booke teaching

Xen. 1. Cyr.
Ped.

leauē an assured desperation, and shameles contempt of all goodnes, the farthest point in all mischiefe, as Xenophon doth most truly, and most wittely marke.

Wherefore, to loue or to hate, to like or contemne, to ply this way or that way, to good or to bad, ye shall haue as ye vse a child in his youth.

Lady Iane
Grey.

And one example, whether loue or feare doth worke more in a childe, for vertue and learning: I wil gladly report: which may be heard with some pleasure, & followed with more profit. Before I went into Germany, I came to Bodogate in Leicestershire, to take my leauē of that noble Lady Iane Grey, to whom I was exceeding much beholding. Her Parents, the Duke and the Dutches with all the household, Gentlemen and Gentlewomen, were hunting in the Parke: I found her in her chamber, reading *Phadon Platonis* in Greeke, and that with as much delight, as some gentleman would read a mery tale in Bocace. After salutation and duty done, with some other talke, I asked her, why she would lose such pastime in the Parke. Smyling, she answered me, I wisse, all their sport in the Parke, is but a shadow to that pleasure that I find in Plato. Alas good folke, they neuer felt what true pleasure meant. And how came you, Madame quoth I, to this deepe knowledge of pleasure, & what did chæstly allure you to it, seeing not many women, but very few men haue attayned thereunto. I will tell you quoth she, and tell you a truth, which perchance ye will maruell at. One of the greatest benefites that euer God gaue me, is, that he sent me so sharp and seuerē parents, and so gentle a scholemaster. For whē I am in p̄sēce, either of Father or Mother, whether I speake, keep silence, sit, stand, or goe, eate, drink, be mery, or sad, be sowing, playing, dauncing, or doing any thing els, I must doe it, as it were, in such weight, measure, & number, euen so perfectly, as God made the world, or els I am so sharply taunted, so cruelly threated, yea presently sometimes, with pinches, nippes, and bobbes, and other wayes,
which

which I will not name for the honor I beare the, so without measure misordered, that I think my selfe in hell, till time come, that I must goe to M. Elmer, who teacheth me so gently, so pleasantly, with such faire allurements to learning, that I thinke al the time nothing, whilest I am with him. And when I am called from him, I fall on weeping, because, whatsoeuer I doe els, but learning, is full of græfe, trouble, feare, and whole mispyking vnto me: And thus my booke, hath bin so much my plesure, & byingeth dayly to me more pleasure & more, y in respect of it, all other pleasures, in very dæde, be but trifles & troubles vnto me. I remember this talke gladly, both because it is so worthy of memory, & because also it was the last talke that euer I had, and the last time that euer I saw that noble & worthy Lady.

I could be ouer long, both in shewing iust causes, and in recyting true examples, why learning should be taught rather by loue then feare. He that would see a perfect discourse of it, let him read that learned treatise, which my friend Ioan. Sturmius wrote *De institutione Principis*, to the Duke of Cleues.

Sturmius de
instit. Princ.
Qui parcit
virgæ, odit
filium.

The godly counsels of Salomon, and Iesus the sonne of Sirach, for sharp keeping in, and byideling of youth, are ment rather for fatherly correction, then masterly beating, rather for manners, then for learning, for other places the for scholes: For God forbid, but all euil touches, want ones, lying, picking, sloth, will, Cubboynnes, and disobedience, should be with sharp chastisement dayly cut away.

This discipline was wel knowen, and diligently vsed, among the Grecians, and old Romanes, as doth appeare in Aristophanes, Iſocrates, and Plato, and also in the Comedies of Plautus: where we see that children were vnder the rule of thre persons, *Præceptore, Pedagogo, Parente*, the Scholemaster taught him learning with al gentlenes: the Gouvernor corrected his maners with much sharpnes: the father held the vertue of his whole obedience: And so, he that vsed to teach, did not commonly vse to beate,

1. Schole=
master.
2. Gouver=
nor.
3. Father.

The first booke teaching

but remitted that ouer to another mans charge. But what shall we say, when now in our dayes, the Scholemaster is vsed, both for *Præceptor* in learning, and *Pædagogus* in manners. Surely, I would he should not confound their offices, but discretely vse the duty of both, so that nether ill touches should be left unpunished, nor gentlenes in teaching any wise omitted. And he shall wel doe both, if wisely he doe appoynt diuerstie of time, & separate place, for either purpose: vsing alwayes such discret moderation, as the schole-house should be counted a sanctuary against feare: and very well learning, a common pardon for ill doing, if the faulte of it selfe be not ouer haynous.

The schole
house.

And thus the childzen, kept vp in Gods feare and preferred by his grace, finding payn in all ill doing, & pleasure in well studying, should easely be brought to honesty of life, & perfectnes of learning, the only marke, that good and wise fathers doe wish and laboꝝ that their childzen should most busily, and carefully shote at.

Youth of
England
brought vp
with so
much liber-
ty.

There is another discommoditie, besides cruelty in scholemasters, in beating away the loue of learning from childzen, which hindzeth learning and vertue, & good bringing vp of youth, and namely young gentlemen, very much in England. This fault is cleane contrary to the first. It is wished before, to haue loue of learning bred vp in childzen: I wish as much now, to haue young men brought vp in good order of liuing, & in some moze seuer discipline, then commonly they be. We haue lack in England of such good order, as the old noble Persians so carefully vsed: whose childzen, to the age of xij. yeare, were brought vp in learning, and exercises of laboꝝ, and that in such place, where they should, neither see that was vncomely, nor heare that was vn honest. Yea, a young gentleman was neuer free, to goe where he would, and do what he list him self: but vnder the keepe, and by the counsell of some graue gouernoꝝ, vntil he was ether married, or called to beare some office in the common wealth.

Xen. 7. Cy.
Ped.

And

And see the great obedience, that was vsed in olde time to fathers and gouernors. No sonne, were he neuer so olde of yeares, neuer so great of birth, though he were a kinges sonne, might marry, but by his fathers and mothers consent. Cyrus the great, after he had conquered Babilon, and subdued rich king Cræsus, with whole Asia Minor, comming triumphantly home, his Uncle Cyaxeris offered him his daughter to wife. Cyrus thanked his Uncle, and prayesd the mayd, but for maryage he answered him with these wise and sweet words, as they be vttered by Xenophon: *Ἡ χρυσάχη, τὸ τὲ γένος ἀπανῶ, καὶ τὴν παῖδα, καὶ δὲρα* Xen. 8. Cy-
ri Ped.
βούλομαι δι᾽ ἑφῆ, σὺν τῇ τοῦ πατρὸς ἐνῶμῃ καὶ τῇ σὺ μητρὸς αὐτῶν σοι σωμαίνεται. &c. That is to say: Uncle Cyaxeris, I commend the stock, I like the mayd, and I allow well the dowry: but (saith he) by the counsell and consent of my father and mother, I wil determine farther of these matters.

Strong Samson also in Scripture, saw a mayd that liked him, but he spake not to her, but went home to his father and his mother, and desired both father and mother to make the maryage for him. Doth this modesty, doth this obedience that was in great king Cyrus, and strong Samson, remayn in our young men at this day? no surely. For we liue not longer after them by time, then we liue farre different from them by god order. Our time is so far from that old discipline and obedience, as now, not only young gentlemen, but euen very girles dare without all feare, though not without open shame, where they list, and how they list, marry themselves in spite of father, mother, God god order, and all. The cause of this euill is, that youth is least looked vnto, when they stand in most need of god keep and regard. It auaieth not, to see them wel taught in yong yeares, and after when they come to lust & youthfull daies, to geue them licence to liue as they list them selues. For, if ye suffer the eye of a young gentlemā, once to be intangled with vaine sightes, and the eare to be corrupted with sond or filthy talke, the minde shall quickly fall sick, and some

The first booke teaching

boimet & cast vp, all the wholesome doctrine that he recea-
ued in childhōde, though he were neuer so wel brought vp
befoze. And beyng once ingluttet with vanitie, hee will
straight way loth all learning, and all good counsell to the
same. And the Parentes, for all their great cost and charge,
reape onely in the ende, the fruite of griefe and care.

Great mē's
sonnes
wōzēt
brought vp.

This cuill, is not common to pooze men, as God will
haue it, but proper to rich and great mens childzen, as they
deserue it. In deed from seuen, to seuentene, yong gentie-
men commonly be carefully enough brought vp: But from
seuentene to seuen and twenty (the most dangerous time
of all mans life, and most slippery to staye well in,) they
haue commonly the reigne of al licence in their ovrn hand,
and specially such as do lyue in y Court. And that which is
moost to be maruelled at, commonly, the wisest and also best
mē, be found the fondest fathers in this behalfe. And if some
good father will seeke some remedy herein, yet the mother
(if the household of our Lady) had rather, yea and will haue
her sonne cunning and bold, in makyng him to liue trimly
when he is young, then by learning and trauell, to be able
to serue his Prince and his countrey, both wisely in peace,
and stoutly in warre when he is olde.

Where
mens sonnes
come to
great au-
thoritie.

The fault is in your selues, ye noble mens sonnes, and
therfoze ye deserue the greater blame, that commonly, the
meaner mens Children, come to be the wisest counsellors,
and greatest doers, in y waightie affayres of this Realme,
And why? for God will haue it so of his prouidence: because
you will haue it no otherwise by your negligence.

Nobilitie
without
wisedome.

And God is a good God, & wisest in all hys doynge, that
will place vertue, & displace vice, in these kingdomes where
he doth gouerne. For he knoweth that Nobilitie, without
vertue and wisedome, is bloud in deede, but bloud truely,
without bones & sinewes: & so of it selfe, without the other,
very weake to beare the burthen of waightie affayres.

The greatest shippe in deede commonly carryeth the
greatest burthen, but yet alwayes with the greatest icoper-
dye,

oye, not only for the persons and goods committed vnto it, but euen for the ship it selfe, except it be gouerned with the greater wisdom.

But Nobilitie, gouerned by learning and wisdom, is in deed, most like a faire shippe, hauing tide, and wind at wil, vnder the rule of a skilful Master: When contrariwise, a ship, carried, yea with the best tide & greatest wind, lacking a skillfull master, most commonly, doth either, sinke it selfe vpon sands, or break it selfe vpon rocks. And euen so, how many haue bene, either drowned in vain pleasure, or ouerwhelmed by stout wilfulness, the histories of England be able to afford ouer many examples vnto vs. Therefore, ye great and noble mens children, if ye wil haue rightfully that praise, and enjoy surely that place, which your fathers haue, and elders had, and left vnto you, ye must keepe it, as they gate it, and that is, by the only way, of vertue, wisdom, and worthines.

For wisdom, and vertue, there be many faire examples in the court, for young gentlemen to follow. But they be like faire marks in the field, out of a mans reach, to far off, to shote at well. The best & worthiest men, in deeds, be sometimes seene, but seldom talked withal: A young gentleman may sometime knoele to their person, but hardly vse their company, for their better instruction.

But young gentlemen are faine commonly to do in the Court, as young Archers do in the field: that is, take such markes, as be neere them, although they be neuer so foule to shote at: I mean they be giuen to keepe company with the worst: and what force ill company hath, to corrupt good wits, the wisest men know best.

And not ill company onely, but the ill opinion also of the most part, doth much harm, and namely of those, which should be wise in the true decyphring, of the good disposition of nature, of comlynge in Courtly maners, and all right

¶.y.

doings

Nobilitie
with wis-
dome.

Wis-
dom.

Nobilitie with

out wis-
dome.

A faire plea-
sure, and
stout wil-
fulness two
greatest e-
nemies to
Nobilitie.

All compa-
ny murther
youth.

The
Court
udgeth
worst of the
best na-
tures in
youth.

The first booke teaching

boynges of men.

But error and phantasie, doe commonly occuppe the place of troth and iudgement. For, if a yong gentleman, be demure and stille of nature, they say, he is simple, and lacketh witte: if he be bashfull, and will soone blush, they call him a babish and ill brought vp thing, when Xenophon both precisely note in Cyrus, that his bashfulness in youth, was the very true signe of hys vertue & stoutnes after: If he be innocent and ignoraunt of ill, they say he is rude, and hath no grace, so vngraciously do some gracelesse men misseuse the fayre and godly word GRACE.

Xen. 1. Cy.
11. Paed.

The grace
in Court.

Grace of
Court.

Cyr. 3. dc.
Or.

Boldnes,
yea in a good
matter, not
to be play=
sed.

More
grace of
Court.

But if ye would know, what grace they meane, go, and looke, and learne amongst them, and ye shall see that it is, First, to blush at nothing. And blushing in youth, saith Aristotle, is nothing els, but feare to do ill: which feare being once lustely frayed away fro youth, then followeth, to dare do any mischief, to contemne stoutly any goodnes, to be busy in euery matter, to be skilful in euery thing, to acknowledge no ignorance at all. To do thus in court, is couëted of some, the chief and greatest grace at all: and termed by the name of a vertue, called Cozage & Boldnes, when Crassus in Cicero teacheth y cleane contrary, & that most wittely, saying thus: *Audere, cum bonis etiam rebus coniunctum, per seipsum est magnopere fugiendum.* Which is to say, to be bold yea in a good matter, is for it self, greatly to be eschewed.

Moreouer, where y swing goeth, there to solow, saue flatter, laugh, and lie lustely at other mens liking. To face, stand forimest, shoue back: and to the meaner man, or vnknown in the Court, to seeme somewhat solemne, coy, big, and dangerous of look, talke and answer: To think well of hymselfe, to be lusty in containning of others, to haue some trim grace in a priuie mock. And in greater ptesce to beare a bzaue look: to be warlike, though he neuer looked enemy in the face in warre: yet some warlike signe must be vied, either a flouingly bulking, or an ouerflaring frostied head, as though out of euery heres top, should sodainly start

start out a good big oth, whē need requyrezeth. Yet praised be God, England hath at this tūne, many woorthy captaynes, and good soldyers, which be in dede, so honest of behauiour, so comely of conditions, so milde of manners, as they may be examples of good order, to a good sort of others, which neuer came in warre. But to returne where I left: In place also, to be able to raise talke, and make discourse of euery rish: to haue a very good will, to heare himselfe speake: to be scene in Palmistry, wherby to conuey to chaff rares, some fond and filthy talke.

And, if some Smithfield Ruffian, take vp some strange going: some new molwing with y mouth: some wenching with the shoulder: some bzaue prouerb: some fresh new oth that is not stale, but wil run round in y mouth: some new disguised garment, or desperate hat, fond in fashion, or garish in coloz, whatsoeuer it cost, how small soeuer his lyming be, by what shift soeuer it be gotten, gotten it must be and vsed with the first, or els the grace of it, is stale & gone. Some part of this graceles grace, was describēd by me, in little rude verse long agoe.

To laugh, to lye, to flatter, to face:
 Foure wayes in Courte to win men grace.
 If thou be thrall to none of these:
 Away good Peek goose, hence Iohn Cheese.
 Marke well my word, and marke their deede:
 And thinke this verse part of thy Creede.

Would to God this talke were not true, and that some mens doings were not thus, I wryte not to hurt any, but to profite some: to accuse none, but to monish such, who allured by ill counsell, and following ill example, contrary to their good byrining vp, and agaynst their own god nature, yeald ouer much to these follies & faultes. I know many seruingmē, of god order, & wel staid: & again, I heare say, there be some seruingmē do
 F. iij. but Seruing men.

Counsell.

All

Company.

Seruing men.

The first booke teaching

Terrencius,
Plautus.

Scru corrup-
tels in-
u. n. u. m.

Multi Ge-
na, pauci
Parmeno-
nes.

Corruptors
in the coun-
tre.

Contempt
of Gods
true reli-
gion.

but ill seruice to their yong masters. Pea read Terence and Plautus aduisedly ouer, and ye shall finde in those two wise writers, almost in euery Comodie, no bathistie yong man that is not brought therunto, by y^e subtle inticement of some lewde seruant. And eue now in our dayes Getæ and Dasi- Gnatos, and many beloe bawdy Phormios too, be preasing in, to p^rattle on euery stage, to meddle on euery matter, when honest Parmenon shall not be heard, but beare small swings with their masters. Their company, their talke, their ouer great experience in mischief, doth easely corrupt the best natures, and best brought bp wittes.

But I maruell the lesse, that these misorders bee as mongest some in the Court, for commonly in the countrey also euery where, innocencie is gone: basenes is banished: much p^resumption in youth: small auctoritie in age: reuerence is neglected: dutie be confounded: and to bee short, disobedience doth ouerflow the banks of good order, almost in euery place: almost in euery degree of man.

Deane men haue eyes to see, and cause to lament, and occasion to complayne of these miseries: but other haue au- thoritie to reuince them, and will do so too, when God shall thinke time fitte. For, all these misorders, bee Gods iust plagues, by his sufferance, brought iustly vpon vs, for our finnes, which be infinite in number, and horrible in deede, but namely, for the great abominable sinne of unkindnes, but what unkindnesse? euen such unkindnes as was in the Jewes, in contemning of Gods voyce, in shynking from hys word, in wishing back agayne for Egypt, in committing adultery & whoredome, not with the woman but with the doctrine of Babylon, did byrning all the plagues, destructions, and captiuities that fell so soze and horrible vpon Israell.

We haue cause also in England to beware of unkindnesse, who haue had, in so few yeares, the candle of Gods word, so oft lightned, so oft put out, and yet will venture
by

by our vnthankfulnes in doctrine and sinfull lyfe, to leese agayne, light, candle, candlestick, and all.

Doctrina.

Mores.

God keepe in vs hys feare, God grafft in vs the true knowledge of hys woꝝ, with a foꝝward will to follow it, and so to byꝝng foꝝth the swete frutes of it, then shall he pꝛeserue vs by hys grace, fro all manner of terrible daies.

The remedy of this doth not stand onely in making good common lawes foꝝ the whole realme, but also (& pꝛe chaunce chiefly) in obseruing pꝛiuate discipline eueꝝ man carefully in hys owne house: and namely if speciall regard bee had to youth: and that, not so much, in teaching them what is good, as in keeping them from that is ill.

Puplice.
Leges.
Domestica
disciplina
Cognitio
boni.
Ignoratio
mali.

Wherefoꝛe if wise fathers, be not as well ware in wꝛe ding from their Childꝛen ill thinges, and ill company, as they were befoꝛe in grafting them in learning, and pꝛouiding foꝝ them good schoolemaisters, what fruite they shall reape of al their cost and care, common experience doth tel.

Here is the place, in youth is the tyme, when some ignorance is as necessary, as much knowledge, and not in matters of duetie towarde God, as some wilfull wittes willingly agaynst their owne knowledge, perniciously agaynst their owne conscience, haue of late openly taught, In deed S. Chrysostome, that noble and eloquent Doctoꝛ, in a sermon *Contra suum* and the curious searching of nauities, doth wisely say, that ignorance therein, is better then knowledge: But to wꝛing it is sentence, to wꝛeile therby out of mens handes, the knowledge of Gods doctrine, is without all reason, agaynst common sence, coꝛraꝛy to the iudgement also of them, which bee the discretest men, and best learned on their owne side. I know Iulianus Apostata did so, but I neuer heard oꝛ read, that any auncient father of the Primitive Church, eꝛther thought oꝛ wꝛote so.

Some ignorance
as good as
knowledge.

Chrysost.
de Fato.

Iulianus A-
postata.

But this ignorance in youth, which I spake on, oꝛ rather this simplicitie, oꝛ most truly, this innocency, is that which the noble

Innocencie
in youth.

Perhans, as wise Xenophon doth te-
F.iii. Rite,

The first booke teaching

stiffe, were so carefull, to bræde by their youth in. But Christian fathers commonly do not so. And I will tell you a tale, as much to be misliked, as the Persians example is to be followed.

A childe ill
brought vp.

In Pa-
rentes.

In com-
pany.

Isocrates.

In Orat.
Aniopag.

This last Sommer I was in a gentlemans house, where a young child, somewhat past foure yeare olde, could in no wise frame his tongue, to say a litle short grace: and yet he could roundly ray out so many ougly othes, and those of the newest fashio: as some good man of four scoze yeare olde had neuer heard named befoze: and that which was most detestable of all, his father and mother would laugh at it. I much doubt, what comfort another day this child shall bring vnto them. This child vsing much the company of seruingmen, and geuing good eare to their talke, did easily learn, which he shall hardly forget, all the dayes of his life hereafter. So likewise in the Court, if a young gentleman wil benter himselfe into the company of Ruffians, it is ouer great a ieoperdy, lest their fashions, maners, thoughts, talke, and deedes, wil very sone be euer like. The confounding of companies, brædeth confusion of good maners, both in the Court, and enery where els.

And it may be a great wonder, but a greater shame, to vs Chzisten men, to vnderstand what a Heathen wytyer, Isocrates, doth leaue in memozy of wytyng, concerning the care, that the noble city of Athens had to bying vp their youth, in honest company, and vertuous discipline, whose talk in Greeke, is to this effect in English.

The Citie was not moze carefull, to see their childezen well taught, then to see their yoting men well gouerned: which they brought to passe, not so much by common law, as by ppiuate discipline. For they had moze regard, that their youth, by good order should not offend, then how, by law, they might be punished. And if offence were committed, there was neither way to hide it, neither hope of pardon for it. Gods natures were not so much openly praysed, as they were secretly marked, and watchfully regarded,
lest

lest they should leese the goodnes they had. Therefore in ,
 schooles of singing & dauncing, and other honest exercises, ,
 gouernours were appoynted, moze diligent to ouersée their ,
 good manners, then their maisters were, to teach them any ,
 learning. It was some shame to a yong man, to be sene in ,
 the open market: and if for businesse, he passed thzough it, ,
 hee did it, with a marueilous modesty, and bashfull fashon. ,
 To eate, or drynke in a Tauerne, was not onely a shame, ,
 but also punishabie, in a young man. To contrary, or to ,
 stand in termes with an old man, was moze heinous, then ,
 in some place, to rebuke and scolde with hys owne father: ,
 with many other moe good orders, and sayze disciplines,
 which I referre to their reading, that haue lust to look vp
 on the description of such a woorthy common wealth.

And to knowe, what woorthy fruite did spring of such
 woorthy seede, I will tell you the most maruell of all, and
 yet such a troth, as no man shall deny it, except such as be
 ignozaunt in knowledge of the best stoyses.

Good seede
 woorthy
 fruite.

Athens, by this discipline and good orderng of youth,
 did bzeede vp, within the circuite of that one Citie, within
 the compasse of one hundred yeare, within the memorie of
 one mans lyfe, so many notable captaynes in warre, for
 woorthines, wisdome, and learning, as be scarce machable,
 no not in the state of Rome, in the compasse of those seuen
 hundred yeaeres, when it flozished most.

Athens.

Rome.

And because, I will not onely say it, but also proue it,
 the names of them be these. Miltiades, Themistocles,
 Xantippus, Pericles, Cymon, Alcybiades, Thrasybulus,
 Conon, Iphicrates, Xenophon, Timotheus, Theopom-
 pus, Demetrius, and diuers other moe: of which euery one,
 may iustly be spoken that woorthy prayse, which was geue
 to Scipio Africanus, who, Cicero doubteth, whether hee
 were, moze noble Captayne in warre, or moze eloquent
 and wise counsellor in peace. And if ye beleue not me, read
 diligently, Emilius Probus in Latin, and Plutarche in
 Greek, which two had no cause either to flatter or lye vpo

The noble
 Captaynes
 of Athens.

Emil. Pro-
 bus.
 Plutarchus.

G. i.

any

The first booke teaching

any of those which I haue recyted.

*The lear-
ne diuen of
Athens.* And beside Nobilitie in warre, for excellent and match-
les maisters in all manner of learning, in that one city, in
memory of one age, were moze learned men, and that in a
manner altogether, then all tyme doth remember, then all
place doth affourd, then all other tonges do contayne. And
I do not meane of those Authoꝝ, which by iniurie of time,
by negligence of men, by crueltie of fire and swoꝝd be lost,
but euen of those, which by Gods grace, are left yet vnto
vs: of which I thank God, euen my pooze study lacketh not
one. As in Philosophie, Plato, Aristotle, Xenophon, Eu-
clide and Theophrast: In eloquence and Ciuill law, De-
mosthenes, Eschines, Lycurgus, Dinarchus, Demades,
Isocrates, Isæus, Lyfias, Antisthenes, Andochides: In
histoꝝies, Herodotus, Thucydides, Xenophon, and
which we lacke, to our great losse, Theopompus, and
Eph: In Poetrie, Eschilus, Sophocles, Euripedes, Al-
ristophanus, and somewhat of Menander, Demosthenes
suffers sonne.

*Learning
chiefly con-
teined in the
Greek, and
in no other
tong.*

Now, let Italian, and Latin it selfe, Spanishe, French
Douch, and English bying forth their learning, and recite
their authoꝝ, Cicero only excepted, and one or two moze
in Latin, they be all patched cloutes and ragges, in compa-
rison of faire women byode clothes. And truely, if there be
any good in them, it is eyther learned, borrowed, or stolne,
from some of those woꝝthy wittes of Athens.

The remembrance of such a common wealth, bling such
discipline and order for yough, and thereby byinging forth
to their prayse, & leauing to vs for our example, such Cap-
taynes for warre, such counsellors for peace, and matchles
maisters, for al kinde of learning, is pleasat for me to recite
and not irkesome, I trust, for other to heare, except it bee
such as make neither count of vertue nor learning.

*Contemners
of learning* And whether, there be any such or no, I can not well
tell: Yet I heare say, some yong Gentleman of ours, count
if their shame to be counted learned: and perchaunce, they
count

the bringing up of youth. 20

count it their shame, to be counted honest also. For I heare say, they medle as little with the one, as with the other. A marueilous case, that Gentlemen should so be ashamed of good learning, and neuer a whit ashamed of ill manners: which is a lie, as God will haue it. Langaus and Bellaus, that be dead, & the noble Vidam of Chartres, that is aliue, and infinite moe in France, which I heare tell of, proue this to be most false. And though some in France, whiche will needes be Gentlemen, whether men will or no, & haue moze Gentleship in their hat, then in their head, be at deadly feude with both learning and honesty, yet I beleue, if y noble, Prince, B. Frances the first, were alyue, they should haue, neyther place in his Court, noz pensio in his warres, if he had knowledge of them. This opinion is not French, but playne Turkishe: from whence, some French fetch moze faultes, then this: which I pray God, keepe out of England, and send all those of ours better mindes, which bend them selues agaynst vertue and learning, to the contempt of God, dishonoz of their countrie, to y hurt of many others, and at length, to the greatest harme, and vtter destruction of them selues.

Gentlemen
of France.

Franciscus. 1.
Nobilis: Frā-
corum Rex.

Some other, hauing better nature, but lesse witte (for ill commonly, haue ouermuch witte) do not vtterly dispraysfe learning, but they say, that without learning, common experience, knowledge of all fashions, & hunting all companies, shall woꝝke in yough both wisedom, and habilitie, to execute any waighty affayze. Surely long experience doth profit much, but most, and almost onely to him (if we meane honest affayzes) that is diligently befoze instructed with preceptes of well doing. For good preceptes of learning, be y eyes of the minde, to loke wisely befoze a man, which way to go right, and which not.

Experience
without
learning.

Learning teacheth moze in one yeaꝛe, then experience in twenty: And learning teacheth safely, when experience maketh moze miserable then wise. He hasardeth soze, that

Learning.
Experience.

G. y.

wareth

The first booke teaching

toareth wise by experience. An vnhappy Master he is, that is made cunning by many shipwackes: A miserable marchant, that is neither rich nor wise, but after some banck routes. It is costly wisdom, that is bought by experience. We knowe by experience it selfe, that it is a marvellous payne, to finde out but a short waye, by long wandring. And surely, he that would proue wise by experience, he may be wittie in deede, but euen lyke a swift runner, that runneth fast out of the way, and vpon the night hee knoweth not whether. And verely they be fewest in number, that be happy or wise by vnlearned experience. And looke wel vpon the former lyfe of those fewe, whether your example be olde or young, who without learning haue gathered, by long experience, a little wisdom, and some happines: and when you do consider, what mischiefes they haue committed, what daungers they haue escaped (and yet xx. for one, do perishe in the aduventure) then thinke well with your selfe, whether ye would, that your owne sonne, shoulde come to wisdom & happines, by the way of such experience or no.

Syr Roger
Chameloe.

It is a notable tale, that olde Syr Roger Chamloe, sometyme chiefe Justice, would tell of hymselfe. When hee was Auncient in Inne of Courte, certayne young Gentlemen were brought befoze him, to be corrected for certayne misdoers: And one of the lustiest sayd: Syr, wee be young Gentlemen, & wise men befoze vs, haue proued all fashions, and yet those haue done full well: this they sayd, because it was well knowne, that Syr Roger had bene a good fellow in his youghth. But hee answered them very wisely. In deede sayth he, in youghth, I was, as you are now: And I had twelue fellows lyke vnto my self, but not one of the came to a good end. And therfore, folow not my exaple in youghth, but folowe my counsell in age, if euer ye thinke to come to this place, or to these yeares, that I am come vnto, least ye meete eyther with pouertie or Tiburne in the way.

Experience

Thus, experience of all fashions in youghth, being in prose, alwayes dangerous, in issue, seldom lucky, is a way,
in

in deede to ouermuch knowledge, yet bled commonly of such men, which be eyther carped by some curious affection of minde, or bzuien by some hard necessitie of life, to hazard the triall of ouer many perilous aduentures.

Erasmus the honour of learning of all our tyme, sayde wisely, that experience is the common scholehouse of fooles and ill men: Men, of witte and honesty, be otherwise instructed. For there be, that keepe them out of fire, and yet was neuer burned: That beware of water, and yet was neuer nye drowning: That hate harlottess, and was neuer at the strewes: That abboze falshode, and neuer bzake promise themselves.

Erasmus.
Experience,
the schoole-
house of
fooles, and
ill men.

But will ye see, a fitte similitude of this aduentured experience. A father, that doth let louse his sonne, to all experiences, is most lyke a fond Hunter, that letteth slippe a whelp to the whole herde. Twenty to one, he shall fall vpon a rascal, and let go the sayze game. Men that hunt so, bee either ignozant persons, priuie stealers, or night walkers.

Learning therefore, ye wise fathers, and good bzinging vp: and not blynde and dangerous experience, is the next & reddest way, that must leade your chyldzen, first to wisdom, and then to woorthines, if euer ye purpose they shall come there.

And to say all in short, though I lacke authoritie to geue counsell, yet I lack not good will to wishe, that the yough in England, specially Gentlemen, and namely Nobilitie, should be by god bzynging vp, so grounded in iudgment of learning, so founded in loue of honesty, as, whē they shoulde be called forth to the executiō of great affayres, in seruice of their Prince and country, they might be able to vse and to order, all experiences, were they good, were they bad, and that, according to their square, rule, and ligne, of wisdom, learning, and vertue.

How experience may
profite.

And, I do not meane, by all this my talk, that young Gentlemen, should alwayes be pozyng in a book, and by bzing good studies, should lese honest pleasure, & haunt no

Diligent
learning
ought to be
toynd with
pleasat past-
times, name-
ly in a Gen-
tleman.

The first booke teaching

good pastime, I meane nothing les: For it is well knowne that I both like and loue, and haue alwayes, and do yet stil vse, all exercises and pastimes, that be fitte for my nature and habilitie. And beside naturall disposition, in iudgement also, I was neuer, eyther Stoicke in doctrine, or Anabaptist in Religion, to mislike a merry, pleasaunt, and playfull nature, if no outrage be committed, agaynst law, measure, and good order.

Wherefore I would wishe, that, beside some good tyme, little appoynted, and constantly kept, to encrease by reading, the knowledge of the tonges and learning, yong gentlemen should vse, and delite in all courtly exercises, and Gentlemanlike pastimes. And good cause why: For the self same noble City of Athens, iustly comended of me before, did wisely and vpon great consideration, appoynt the Muses, Appollo, and Pallas, to be patrons of learning to their yongth. For the Muses, besides learning, were also Ladies of dauncing, mirth and minstrellie: Apollo, was God of shooting, and Authoꝝ of cuning playing vpon instrumentes: Pallas also was Lady mistresse in warres. Whereby was nothing els ment, but that learning should be alwayes mingled, with honest mirth, and cumlie exercises, and that warre also should be gouerned by learning, & moderated by wisdom, as did well appeare in those Captaynes of Athens named by me before, and also in Scipio & Caesar, the two Diamondes of Rome.

And Pallas, was no more feared, in wearing Egida, the she was prayled for choosing Oliua: wherby shyneth the gloꝝ of learning, which thus was Gouernoz & Mistresse, in the noble Citie of Athens, both of warre and peace.

Wherefore, to ryde cumlie: to runne saye at the tilte or ring: to play at all weapons, to shoote saye in bow, or surely in gunne, to vault lustely: to runne: to leape, to wrestle: to swimme: To daunce comely: to sing, and play of instrumentes cunningly: to Hawke: to hunte: to play at tennis, & all pastimes generally, which be ioyned with laboꝝ, used in open

Learning
ioyned with
pastimes.
Muse.
Apollo.

Pallas.

Learning
ruleth both
warre and
peace.

The pa-
stimes that
be fitte for
Courtlye
Gentlemen.

open place, and on the day light, cōtaining eyther some fit exercise for warre, or some pleasaunt pastime for peace, be not onely cūmely and decent, but also very necessary, for a Courtly Gentleman to vse.

But, of all kinde of pastimes, fitte for a Gentleman, I will, god willing, in fitter place, moze at large, declare fully, in my booke of the Cockpit: which I do write to satisfie some, I trust, with some reason, that be moze curious in marking other mens doynages, then carefull in mending their owne faults. And some also will needs busie the selues in maruelling, and adding thereunto unfrendly talk, why I, a man of good yeares, and of no ill place, I thanke God, and my Prince, do make choyce to spend such tyme in writing of trifles, as the Schoole of shooting, the Cockpit, and this booke of the first Principles of Grammer, rather then to take some weighty matter in hand, eyther of Religion, or Ciuill discipline.

The Cock-
pitte.

Wise men I know, will well allowe of my choyse here in: and as for such, who haue not witte of themselues, but must learne of others, to iudge right of mens doing, let a booke of them read that wise Poet Horace in his *Arte Poetica*, who willeth wise men to beware, of hie and losty Titles. For great shippes, require costly tacklynge, and also afterward dangerous gouernement: Small botes, be neyther very chargeable in making, nor very oft in great ieopardie: and yet they cary many tymes, as good & costly ware, as greater vessels doe. A meane Argument, may easely beare the light burden of a small fault, and haue alwayes at hand, a ready excuse for ill handling: And some praye it is, if it so chaunce, to be better in deede, then a man dare venture to same. A hie title, doth charge a man, with the heauy burden, of too great a promise: and therefore sayth Horace very wittely, that, that Poet was a very foole, that began his booke, with a Goodly verse in deede, but ouer proud a promise.

The right
choyce, to
chuse a fitt
Argument
to write vpon.

Hor. in Ar-
te Poetica.

31 The first booke teaching

Fortuniam Priami cantabo & nobile bellum.
And after, as wisely.

Quanto rectius hic, qui nil molitur inepte &c.

Homers.
wisdom
in choyse of
hys Argu-
ment.

Meaning Homer, who, within the compasse of a small argument, of one Harlot, & of one good wife, did vtter so much learning in all kinde of sciences, as, by the iudgement of Quintilian, he deserueth so hye a prayse, that no man yet deserued to sit in the second degreë beneath him. And thus much out of my way, ccoerning my purpose in spending pē, and paper, & time, vpon trifles, & namely to answer some, that haue neither wit nor learning, to do any thing them selues, neither will nor honesty, to say well of other.

The Coz-
tegian, an
excellent
booke for a
gentleman.

Do ioyne learning with comely exercises, *Conto Balde-
sar Castiglione* in his booke *Cortegiane*, doth trimly teach: which booke, aduisedly read, and diligently followed, but one yeare at home in England, would do a yong Gentleman moze good, & wisse, then thre yeares trauel abroad spent in Italie. And I maruell this booke, is no moze read in the Court, then it is, seeing it is so wel translated into English by a worthy Gentleman Syr Th. Hobbie, who was many wayes well furnished with learning, and very expert in knowledge of diuers tongues.

Syr Tho.
Hobbie.

Examples
better then
preceptes.

And beside good preceptes in bookes, in all kinde of tongues, this Court also neuer lacked many sayze exāples, for yong Gentlemen to follow: And surely, one example, is moze valiable, both to good and ill, then xx. preceptes writ- ten in bookes: and so Plato, not in one or two, but diuers places, doth playnely teach.

K. Edward.
6.

If K. Edward had liued a little longer, hys onely exam- ple had byed such a race of worthy learned Gentlemen, as this Realme neuer yet did affourd.

The yong
Duke of
Suffolke.

And, in the second degreë, two noble Primeroses of Ro- bilitie, the yong Duke of Suffolke, and Lord H. Matreuers, were two such examples to the Court for learning, as our time may rather wish, then look for; agayn.

Lord. H.
Matreuers.

At Cambrydge also, in S. Johns Colledge, in my time, I

the bringing up of youth. 21

do know, that not so much the good statutes, as two Gentle-
men of worthy memory Syr Iohn Cheke, and Doctor
Redman, by their onely example of excellency in learning,
of godlines in living, of diligence in studyng, of counsell in
exhorting by good order in all thing, did breede vp, so many
learned men, in that one College of S. Iohns, at one tyme
as I beleue, the whole Vniuersity of Louainc, in many
yeares was neuer able to affourd.

Syr Iohn
Cheke
D. Redman

Present examples of this present tyme, I list not to
touch, yet there is one example, for al the Gentlemen of this
Court to follow, that may well satisfie them, or nothing
will serue them, nor no example more them to goodnes &
learning.

Queene
Elizabeth.

It is your shame, I speak to you all (you yong Gentle-
me of England) that one mayde should goe beyond you all,
in excellency of learning, and knowledge of diuers tonges.
Point forth six of the best geuen Gentlemen of this Court,
and all they together, shew not so much good will, spend not
so much tyme, bestow not so many houres, dayly, orderly, &
constantly, for the increase of learning & knowledge, as both
the Queenes Maiessty her selfe. For I beleue, that beside
her perfit redines, in Latin, Italian, French, & Spanish, she
readeth here now at Windsor more Graeke euery daye,
then some Bzebandary of this Church doth read Latin in a
whole week. And that which is most praiseworthy of all,
within the walles of her priuy chamber, she hath obtained
that excellency of learning, to vnderstand, speake, & write
both wittely with head, & sayre with hand, as scarce one or
two rare wittes in both the vniuersities haue in many
yeares reached vnto. Amongst all the benefites God hath
blessed me withall, next the knowledge of Christes true
Religion, I count this the greatest, that it pleased God to
call me, to be one poore minister in setting forward these ex-
cellent gistes of learning in this most excellent Prince.
Whose onely example, if the rest of our nobility would fol-
low, then might England bee, for learning and wise doine

The first booke teaching

**In Exam-
ples haue
more force
then good
examples.**

In nobility, a spectacle to all the world beside. But see the mishap of men: The best examples haue neuer such force to moue to any goodnes, as the bad, bayne, light, and fond, haue to all illges.

And one example, though out of the compas of learning yet not of the orders of good manners, was notable in this Courte, not fully triuie yeares agoe, when all the actes of Parliamet many good proclamations, diuerse strait commaundementes, soze punishment openly, speciall regarde priuately, could not doe so much to take away one misorder as the example of one bigge one of this Courte did, still to keepe by the same: The memory wherof doth yet remain, in a common prouerbe of Birching lane.

**Great men
in Court,
by their
example,
make or
marre all
other mens
manners.**

Take heed therfore ye great ones in y^e Court: yea though ye be the greatest of al, take heed what ye do, take heed how ye liue. For as you great ones vse to doe, so all meane men loue to doe. You be in deed makers, or marrers, of all mens manners within the Realme. For though God hath placed you to be chiefe in making of lawes, to beare greatest authoritie, to commaunde all others: yet God doth order that all your lawes, all your authoritie, all your commaundementes, doe not halfe so much with meane men, as doth your example and manner of liuing. And for example then in the greatest matter, if you your selues doe serue God gladly and pyerly for conscience sake, not cowardly, and sometyme for manners sake, you carry all the Court with you, and the whole Realme beside, earnestly and orderly so doe the same. If you doe other wise, you be the onely authors, of all misorders in Religion, not onely to the Courte, but vnto all England beside, Infinite shalbe made cold in Religion by your example, that neuer were hurt by reading bookes,

**Example
in Religion.**

And in meaner matters, if thye or foure great ones in Courte, will make outrage in apparell, in huge hole in monstrous hartes, in garthe colers, let the Prince proclaim, make lawes, order, punish, commaunde euery gate

the bringing up of youth. 22

gate in London dayly to be watched, let al god men beside
 doe euery where what they can, surely the misorder of ap-
 parell in mean men abroad, shall neuer be amended, except
 the greatest in Courte will order and mende them selues
 first. I know, some great and god ones in Courte, were
 authors, that honest Citizens of London, should watche
 at euery gate, to take misordered persons in apparell. I
 know, that honest Londoners did so: And I saw, which I
 saw then, & report now with some grief, that to me Court
 ly men were offended with these god men of London. And
 that which greeued mee most of all, I saw the very same
 tyme for all these god orders, commaunded from the
 Courte, and executed in London, I saw they came out of
 London, even vnto the presence of the Prince, a great ra-
 ble of meane and light persones, in apparell, so matter
 agaynst law, so making agaynst order, so faction, name-
 ly hose, so without all order, as he thought himselfe most
 haue, that durst doe most in breaking order and was most
 monstrous in misorder. And for all the great commande-
 mentes, that came out of the Court, yet this bolde misor-
 der, was winked at, and borne with, in the Courte. I
 thought it was not well, that some great ones of the Court
 durst declare them selues offended with good men of Lon-
 don, for doing their duty, and the good ones of the Court,
 would not shew themselves offended with ill men of Lon-
 don, for breaking good order. I founde thereby a saying of
 Socrates to be most true that ill men bee more hasty, then
 goodmen be forwarde, to prosecute their purposes, euen as
 Christ himself sayth, of the children of light and darkness.
 Beside apparell, in all other thinges too, not so much,
 god lawes and strait commandements, as the example
 and manner of living of great men, both carrie all meane
 men euery where, to like, & love, & doe, as they see. For it
 but tyme, & these noble men in the Court, would but begin
 to shew, all young Gentlemen, the whole Court, all London
 the whole Realme would straight way erre the morning

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Example
 in shooting

h.g.

what

The first booke teaching

worth, not
for great
me, but for
great mens
children.

Ad Philip.

What praye would they winne to themselves, what commodity should they bring to their countrey, that would thus deserve to be poynted at? Behold there goeth the author of good order, the guide of good men: I could say moze, and yet not ouermuch. But perchaunce, some will say, I haue kepte so farre, out of my schole, into the common wealth, from teaching a young scholer, to monish greate and noble men: yet I trust good and wise men will thinke and iudge of mee, that my maine was, not so much, to bee busse and holde with them, that be great now, as to geue true aduise to them, that may be great hereafter. Alho, if they doe, as I wishe them to doe, how great so euer they be now, by bloud and other mens meanes, they shal betome a great deale greater hereafter, by learning, vertue, and their owne desertes: which is the true praye, right worthines, and very nobility in deede. Yet, if some will needes presse me, that I am to hold with great me, stay so farre from my matter, I will answer them with S. Paule, *per contricionem, sine quocumq; modo, modo Christus predicatur* &c. euen so, where in place, or out of place, with my matter, or beside my matter, if I can bee by eyther prouoke the good, or stay the ill, I shall thinke my writing herein well employed.

But to come home, from greate men, and hie matters, to my little children, and poore schulehouse againe, I will, God willing, goe forthwarde orderly, as I purposed, to instruct Children and yong men, bothe for learninge and manners.

Richard, I haue the word, what harme, ouermuch feare bringeth to children: and what hurt, all company, and ouermuch liberty breedeth in youth: meaning thereby, that from seauen yeare olde, to seauenteene, loue is the best a lument to learninge: from seauenteene to seauen and twenty, that wise men shoulde carefully see the stoppes of youthe surely layed by god order, in that most hyppocrite tyme: and specially in the Court, a place most daungerous

for youth to line in, without great grace, good regarde, and diligently looking to.

My Richard Sackeuile, that worthy Gentleman of worthy memorie, as I sayde in the beginnunge, in the Queenes pryuy Chamber at Winsore, after hee had talked with me, for the right choyle of a good witte in a child for learning; and of the true difference betwixte quicke and hard wittes, of alluring yong children by gentlenes to lone learning; and of the speciall care that was to be had, to keepe yong men from licencious luyng, he was most earnest with me, to haue me say my mynd also, what I thought, concerning the fantasie that many yong ientlemen of England haue to trauele abroad, and namely to lead a long lyfe in Italie. His request, both for his authoritie and good will toward mee, was a sufficient commaundement vnto me, to satisfie his pleasure, with vttryng plainly my opinion in that matter. My quoth I, I take going thither, and liuing there, for a yong Gentleman that doth not goe vnder the keepe and garde of such a man, as both, by wisdom can, and authoritie dare rule him, to be maruelous dangerous. And why I said so then, I will declare at large now: which I sayd then pryuately, and wryte now openly, not because I do contemne, either the knowledge of straunge and diuerse tonges, and namely the Italian tonge; which next the Greeke and Latin tonge, I like and lone aboue all other; or els because I doe despise the learning that is gotten, or the experiance that is gathered in strange countries: or for any pryuate malice that I bear to Italie: which country, and in it, namely Rome, I haue alwayes specially honored: because, tyme was, when Italiens and Romans, haue bene to the great good of vs that now liue, the best breeders and bringers vp of the worthiest men, not onely for wise speaking, but also for well doing, in all Ciuill affaires, that euer was in the worlde. But now that tyme is gone, and though the place remaine, yet the wise and prudent manners, doe differ as farre, as blacke

Traueling.
into Italy

The Italian tong.

Italie.

Rome.

19. 19.

and

The first booke teaching

and to white, as vertue and vice. Vertue once made that con-
 trarie Mistres ouer all the world. Vice now maketh that
 contrie slaue to them, that befoze, wer e glad to serue it. All
 men seeth it: They themselves confesse it, namely such as
 be best and wisest amongst them. For sinne, by lust and va-
 nity, hath e both bred by every where, common contempt
 of Gods word, pimate contention in many families, open
 factions in every City: and so making themselves bonde,
 to vanity and vice at home, they are content to beare the
 yoke of seruing straungers abroad. Italic now, is not that
 Italic, that it was wont to be: and therefore now, not so fit
 a place, as some do count it, for young men to fetch either
 wisdom or honesty from thence. For surely, they will
 make other but bad Scholers, that be so ill maisters to the-
 selves. Yet, if a gentleman will needs trauell into Italic, he
 shall doe well, to looke of the life, of the wisest traeller that
 euer traueled thither, set out by the wisest writer that euer
 spake with tong, Gods doctrine onely excepted: and that is
 Vlisses in Homere. Vlisses and his trauell. I wishe our
 traclers to looke vpon, not so much to feare them, with the
 great daungers that he many tymes suffered, as to instruct
 them, with his excellent wisdom, which hee alwayes and
 euery where used. Yea euen those that be learned e witty
 traclers, when they be disposed to pryple traueling, as a
 great commendation, and the best Scripture they haue for
 it, they gladly recite the third verse of Homere, in his first
 booke of Odyssea, containing a great prayse of Vlisses, for
 the wit he gathered, e wisdom he used in his traueling.

Vlisses.
 Homere.

Odys.
 a.

Which verse, because in mine opinion, it was not made
 at the first, more naturally in Greke by Homere, nor after
 turned more aptly into Latin in Horace, then it was a
 good while agoe, in Cambridge, translated into English, both
 plainly for the sence, and roundly for the verse, by one of
 best Schollers, that euer Dr. Iohns Colledge bred, M^r W^m at-
 son myne old frs, sometime Bishop of Lincolne, therefore
 for their sake, that haue lust to see, how our English tong, in
 anoy,

the bringing up of youth. 24

avoiding barbarous riming, may as well receive right quantitie of sillables, and true order of versifying (of which matter more at large hereafter) as either Greek or Latin, if a cunning man have the handling, I will set forth that one verse in all three tonges, for an example to good wits, that shall delight in that learned exercise.

Homerus.

πολλὸν δ' αὖθρ' ὤπασεν ἄνεα καὶ νόον ἐγχεῖν.

Horatius.

Qui mores hominum multorum vidit & urbes.

M. Watſon.

*All travelers do gladly report great prayſe of Uliſſes,
For that he knew many mens manners and ſaw many Cities.*

And yet is not Uliſſes commended ſo much, nor ſo oft in Homere, becauſe he was πολύτροπος, that is ſkilful in many mens manners & ſabions as becauſe hee was πολύμητις, that is, wiſe in all purpoſes, & wary in all places: which wiſedome and warrenes will not ſerue neuer a traueſſer, except Pallas bee alwayes at his elbow, that is Gods ſpecial grace from heauen, to keepe him in Gods feare, in all his doings, in all his journeyes, For hee ſhall not alwayes in his abſence out of England, light vpon a ientle Alcynous, and walke in his Myze gardens full of all harmeleſſe pleaſures: but hee ſhall ſometimes fall, either into the handes of ſome cruell Cyclops, or into the lappe of ſome wanton and daſying Dame Calypſo: and ſo ſuffer the danger of many a deadly Denne, not ſo full of perils to deſtroy the body, as full of vain pleaſures to poiſon the mind. Some Siren ſhall ſing him a ſong, ſweete in tune, but ſounding in the end, to his bitter deſtruction. If Scylla devour him not, Caribdes may fortune ſwallow him. Some Circes ſhall make him, of a plain Engliſh man,

Uliſſes } πολύτροπος,

πολύμητις,

Pallas from

heauen.

Alcynous od. 2.

Cyclops: od. 1.

Calypſo. od. 1.

Sirenes.

Scylla.

Caribdis.

Circes.

man,

od. 4.

od. 5.

¶.iii.

The first booke teaching

od. 2.

man, a right Italian. And at length to tell, or to some hel-
lith place, is he likely to goe: from whence is hard returning
although one Vlisses, and that by Pallas ayd, and god coun-
sell of Tiresias, once escaped that horrible Denne of deadly
darknes.

od. 11.
od. x.
Moly herba

Psal. 33.

Wherefoze if wise men will needes send their sonnes in-
to Italie, let them doe it wisely, vnder the keep and gard of
him, who by his wisdome and honesty, by his example &
authorizy, may bee able to keep them safe and sound, in the
feare of God, in Christs true Religion, in good order and
honesty of liuing: except they will haue them runne head-
long into ouermany ieopardies, as Vlisses hath done many
tyme, if Pallas had not alwayes gouerned him: if he had
not bled to stop his eares with waxe: to bind himself to the
mast of his ship: to feed dayly vpon that sweet herbe Moly
with the blacke root and white stowe, geuen vnto him by
Mercury, to auoyd all the inchantments of Circes. Other-
by, the Denine Poete Homer ment couertly (as wise and
Godly men doe iudge) that loue of honesty, and hatred of ill
which Dauid moze playnely doth call the feare of God: the
onely remedy agaynst all inchauntments of sinne.

I know diuerse noble personages, and many worthy
Gentlemen of England, whome all the Siren songs of Ita-
lie could neuer but wyne from the mast of Gods word: no
no inchantment of vanity, ouerturne them, from the feare
of God, and loue of honesty.

But I know as many, or moze, and some, sometime my
deare friends, for whose sake I hate going into that countrey
the moze, who, parting out of England seruent in the loue
of Christs doctrine, and well furnished with the feare of
God, returned out of Italie, whose transformed, then ever
was any in Circes Court. I know diuerse, that went out of
England, men of innocent life, men of excellent learning,
who returned out of Italie, not onely with worse manners
but also with les learning: neither so willing to liue order-
ly, nor yet so hable to speake learnedly, as they were at
home

home before they went abroad. And why? Plato, that wis-
tister, & worthy traueeler himselfe, telleth y^e cause why. He
wēt into Sicilia, a cōtrey, no nigher Italie, by sight of place,
thā Italy that is now, is like Sicilia that was thē, in all cor-
rupt maners and licētiousnes of life. Plato found in Sicilia,
euery Citie full of vanity, full of factions, euen as Italie is
now. And as Homer, like a learned Poete, doth sayne
that Circes, by pleasaunt inchaūtements, did turne men into
beastes, some into swine, some into Ases, some into Foxes
some into Wolues, &c. Euen so Plato, like a wise Philoso-
pher, doth playnely declare, that pleasure, by licentious va-
nitie, that sweet and perilous poyson of all youth, doth in-
gender in all those, that yeelde by themselves to her, foure
notorious properties.

Plat ad Di-
onif, Epist. 3

1. λήθην.
2. δυσμαθίαν.
3. ἀφροσύνην.
4. ὀργήν.

The fruits
of bayne
pleasure.

The first, forgetfulness of all good things learned before: Causes,
the second, dulnesse to receiue eyther learning or honestye Why men
euer after: the third, a minde embracing lightly the worse returns out
opinion, and barren of discretion to make true difference of Italie,
betwixt good and ill, betwixt troth, and vanity, the fourth a lesse learned
proud disoainfulness of other good mē, in all honest matters. and worse
manered.

Homer, and Plato, haue both one meaning, loke both to
one end. For if a man inglut himselfe with vanity, or wal- Plato top-
ter in filthinesse, like a Swine, all learning, all goodnes, is ned and ex-
sore forgotten. When quickly shal he become a dull Ass, to pounded.
vnderstand eyther learning or honestye: and yet shal he be A Swine.
as subtle as a Foxe, in breeding of mischief, in bringing in An Ass.
misorder; with a busie head, a discourting tongue, & a factious A Foxe.
hart, in euery priuate affayze, in all matters of state, with
this pretie propertye, alwayes glad to commend the worse
party, and euer redy to defend the saller opinion. And why? ἀφροσύνη,
For where will is gānen frō goodnes to vanity, the minde Quid, et
vnde.

3. i.

is

The first booke teaching

Jer. 17.

Hieremias
Cap. 4.

Hesiodus,
de virtute.

Homerus,
de iunus
Poeta.

οδυσ. κ.

Plat. ad dio.

Psal. 33.

is lone carped from right iudgement, to any fond opinion, in Religion, in Philosophy, or any other kind of learning. The fourth fruit of bayne pleasure, by Homer and Platos, iudgement, in pride in themselves, contempt of others, the very badge of all those that serue in Circes Courte. The true meaning of both Homer & Plato, is plainly declared in one short sentence of the holy Prophet of God Hieremy crying out of the bayne, and vicious life of the Israelites. This people (sayth he) be soles & dulseads to all godnes, but subtle, cunning, and bolde, in any mischief &c.

The true medicine agaynst the inchauntments of Circes, the vanity of licencious pleasure, the inticementes of all sinne, is, in Homere, the hearbe Moly, with the blacke roote, and white flower, sower at the first, but sweet in the end, which, Hesiodus termeth the study of vertue, hard and irksome in the beginning, but in the end, easy and pleasat. And that which is most to be maruelled at, & diuine Poet Homere sayth playnely that this medicine against sinne & vanity, is not found out by man, but geuen and taught by God. And for some ones sake, that wil haue delight to read that sweet and Godly Verse, I will recite the very words of Homere, and also turne them into rude English meter.

χαλεπὸν δὲ τ' ὄρυσθαι

ἀγροδασὶ γε θνητοῖσι, θεὸς δ' ἐτεπ' ἅντα δυνάται.

In English thus.

No mortall man, with sweate of brow, or toyle of minde,
But onely God, who can doe all, that herbe doth finde.

Plato also, that diuine Philosopher, hath many Coolye medicines agaynst the poyson of bayne pleasure, in many places, but specially in his Epistles to Dionisius the tyrant of Sicilie: yet agaynst those, that will nedes become beasts, with seruing of Circes, the Prophet David, cryeth more loud, *Nolite fieri sicut equus & mulus*; and by & by getteth the right medicine, the true hearbe Moly, *In camo & freno maxillas eorum constringe*, that is to say, let gods grace be the bitte

the bringing up of youth. 26

bitte, let Gods feare be the bydle, to stay them from running headlong into vice, and to turne them into the right way agayne. Dauid in the second Psalm after, geueth the same medicine, but in these playner words, *Dimerte à malo, & fac bonum*. But I am affrayd, that ouermany of

Psal. 33.

our trauellers into Italie, do not eschew the way to Circes Court: but goe, and ride, and runne, and flye thither, they make great hast to come to her: they make great sute to serue her: yea, I could poynt out some with my finger, that neuer had gone out of England, but onely to serue Circes in Italie. Vanitie and vice, and any licence to ill liuing in England was counted stale and rude vnto them. And so beeing Hules and Hoxles befoze they went, returne very Swyne and Asses home agayne: yet euery where verge Fores with subtille and busie heades: and where they may berie Wolues, with cruell malicious harts. A maruetous monster, which, for filthines of liuing, for dulnes to learning himsele, for willinesse in dealing with others, for malice in hurting without cause, should carry at once in one bodie, the belly of a Swyne, the head of an Ass, the Brayne of a Fore, the wombe of a Wolfe. If you thinke, we iudge amisse, and write to soze agaynst you, heare, what the Italian sayth of the English man, what the maister repozteth of the scholer: who vttereth playnely, what is taught by him, and what is learned by you, saying: *Anglice Italia:*

nato e vn diabolo incarnato, that is to say, you remaine men in shape and fashon, but become deuils in life and condition. This is not the opinion of one, for some priuate spite, but the iudgement of all, in a common Proverbe, which riseth, of that learning, and those manners, which you gather in Italie: a good scholehouse of wholesome doctrine: and worthy Maisters of commendable Scholers, where the Maister had rather diffame him selfe for his teaching, then not shame his Scholer for his learning. A god nature of the Maister, and faire conditions of the Scholers. And now chouse you, you Italian English men, whe-

A true picture of a knight of Circes Court.

The Italians iudge ment of english men brought by in Italie.

The Italian diffameth himselfe, to shame the English man.

A. y,

ther

The first booke teaching

ther you wil be angry with vs, for calling you monsters, or with the Italians, for calling you devils, or els with your owne selues, that take so much paynes, and goe so farre, to make your selues both. If some yet doe not well vnderstand what is an English man Italianated, I will playnly tell him. He, that by liuing, & traueling in Italie, bringeth home into Englad out of Italie, the Religion, the learning, & pollicie, the experience, the maners of Italy. What is to say, for

In Eng-
lish man
Italiana-
red.

The {
1. Religion.
2. Learning.
3. Pollicy.
4. Experience.
5. Manners.

gotten in It-
talie.

Religion, Papiſtrey, or worse: for learning, lesse commonly then they caried out with them: for pollicy, a factious hart, a discourſing head, a minde to meddle in all mens matters: for experience, plentye of new mischiefes neuer known in Eng- land beſore: for maners, variety of vanities, and chaunge of ſilt by ly-

Italian
bookes
translated
into Eng-
lish.

uing. These be the inchauntmentes of Circes, brought out of Italye, to marre mens maners in england: much by example of ill life, but moze by preceptes of sonde bookes of late translated out of Italian into English, solde in euery shop in London, commended by honest titles, the ſoner to corrupt honest manners, dedicated ouer boldly to vertuous and honozable personages, the easyer to beguyle simple & innocent wittes. It is pittie, that those, which haue authority and charge, to allow and disallow bookes to be printed, be no moze circumspect herein, then they are. Ten Sermons at Paules Crosse do not so much good for moouing me to true doctrine, as one of these bookes do harme, with inticing me to ill liuing. Yea, I say further, those bookes red not so much to corrupt honest liuing, as they doe, to subuert true Religion. Moze papiſts be made, by your merry books of Italy, than by your earnest bookes of Louain, And becauſe our great Phiſitions doe wincke at the matter, and make no count of this ſoze, I, though not admitted one of their ſelotoſhip, yet hauing bene many yeares a Penſente to Gods true

the bringing up of youth. 27

true Religion, and trust to continue a poore sojney man therein all dayes of my life, for the duety I owe, and loue I beare, both to true doctrine, and honest lining, though I haue no authoritie to amend the soze my selfe, yet I wil declare my god will, to discouer the soze to others.

S. Paule sayth, that sectes and ill opinions, bee two kes of the flesh, and fruites of sinne: this is spokē, no moze true, Ad Gal. 5.

Iye for the doctrine, then sensible for the reason. And why, for, ill doinges, breed ill thinkinges. And of corrupted manners, spring peruerced iudgements. And how: there be in man two speciall thinges: Mans will, mans mind.

Voluntas.

Mens.

Respicit.

Bonum.

Verum.

Where wil inclineth to godnes, the mind is bent to troth: Where will is carryed from godnes to vanity, the minde is sone drawen from troth to false opinion. And so the readiest way to entangle the minde with false doctrine, is first to entise the will to wanton lining. Wherefore, when the busie and open Papistes abroad, could not, by their contentious bookes, turne men in England fast inough, from troth and right iudgement in doctrine, then the subtle and secret Papistes at home, procured bad die bookes to be translated out of the Italian tonge, whereby ouer many yong willes and wittes allured to wantonnes doe now boldly cōtemne all seuer booke that sound to honesty and godlines. In our forefathers time, when Papistrie, as a standing poole, conered and overflowed all England, fewe booke were red in our tongue, sauing certayne bookes of Chivalrie, as they sayd for pastime and pleasure, which, as some say, were made in Monasteries, by idle Monkes, or wanton Chanons: as one for example Morte Arthure: the whole pleasure of which booke standeth in two speciall poyntes, in open mans slaughter, and bolde batwyre: in which booke, those bee counted the noblest knightes, that doe kill most men without any quarell, and commit foulest adoulteries by subtlest shifts: as Sir Launcelote, with the wife of king Arthur his maister: Sir Tri-

Morte Arthure.

I.ij.

fram,

The first booke teaching

fram with the wife of king Marke his uncle: *Soy* Lamerocke, with the wife of king Lore, that was his own aunt.

This is good stuffe, for wisemen to laugh at, or honest men to take pleasure at. Yet I know, when Gods Bible was banished the Courte, and Morte Athure receaued into the Princes chamber. What toyes, the dayly reading of such a booke, may worke in the will of a young Gentleman, or a young mayd, that liueth welthely and idely, wise men can iudge, & honest men doe pittie. And yet ten Morte Athures doe not the fifth part so much harme, as one of these bookes, made in Italy, and translated in England. They open, not

Fond and common wayes to vice, but such subtille cunning, new, and diuerse shifts, to carry yong willes to vanitie, and yong wittes to mischiefe, to teach old bawdes new schole pointes, as the simple head of an Englishe man is not able to inuent, nor neuer was heard of in England befoze, yea when Papistrise overflowed all. Suffer these bookes to be read, and they shall sone displace all bookes of godly learning.

For they, carrying the will to vauitie, and marryng good manners, shall easely corrupt the mind with ill opinions, and false iudgement in doctrine: first to thinke ill of all true Religion, and at last to thinke nothing of God himselfe, one speciall point that is to be learned in Italie, and Italian books. And that which is most to be lamented, and therfoze moze needfull to be looked to, there be moe of these bnggracious bookes set out in Print within these few monethes, than hane bene seene in England many score yeares befoze. And because our English me made Italians can not hurt, but certayn persons, and in certayne places, therfoze these Italian bookes are made Englishe, to bring mischiefe inough openly and boldly, to all states great and meane, yong and olde, euery where.

And thus you see, how will inticed to wantonnes, doth easily allure the minde to false opinions: and how corrupt manners in liuing, breed false iudgement in doctrine: how Sinne and Arshlinesse, bring forth leues and herisses: And therfoze

therefoze suffer not vayne books to breede banity in mens willes, if you would haue Gods truth take roote in mens mindes.

What Italian, that first invented the Italian Prouerbe against our English men Italianated, ment no moze their banity in liuing, then their lewd opinion in Religion: for in calling them Devils, he carieth them cleane from God: and yet he carieth them no farther then they willingly goe themselues, that is, where thee may freely say their mindes to the open contempt of God, and all godlines, both in liuing and doctrine.

The Ita-
an Pro-
uerbe ex-
pounded

And howe? I will expze how: not by a fable of Homere, nor by the Philosophie of Plato, but by a playne trueth of Gods worde, sensibly vttered by Dauid thus: These men, *abhominales facti in studijs suis*, thinke verilye, and sing gladly the Verse befoze, *Dixit insipiens in corde suo, non est Deus*: that is to say, the geauing themselues vp to banity, shaking of the motions of Grace, dzing from them the feare of God, and running hedlong into al sinne, first, lustely contemne God, then scornefullye mocke hys worde, and also spightfully haue, and hurt all well willers therof. When they haue in moze reuerence, the triumphes of Petrarche, the Genesis of Poises. They make moze accompt of Tullies offices, then S. Pauls Epistles: of a tale in Bocace, then the story of the Bible. When they count as fables, the holye misteries of Christian Religion. They make Christ and his Gospell onely serue Ciuyll pollicye. When neither Religion commeth amisse to them: In time they be promoters of both openly: In place again mockers of both pziuely, as I wrote once in a rude rime.

Psal. 14.

*Now new, now olde, now both, now neither,
To serue the worlds course, they care not with whether.*

For wher they dare, in companie where they like, they bololy laugh to scozne both Protestant and Papist. They care for no Scripture: they make no count of general counsels.

I.iii.

cels

The first booke teaching

rels: they contemne the consent of the Church, they passe for no Doctors: they mocke the Pope: they rayle on Luther: they allowe neyther side: they like none, but onely themselves: The marke they shoote at, the ende they looke for, the heauen they desire, is onely, their owne present pleasure, and private profit: wherby, they playnely, declare of whose schole, of what religion they be: that is, Epicures in liuing, and *abect* in doctrine: this laste word is no more unknowne now to playne English men, then the Person was unknowne sometime in England, vntill some English men tooke paynes, to fetch that diuelish opinion out of Italie. These men thus Italianated abroad, can not abide our Godlie Italian Church at home: they be not of that party: they be not of that fellowship: they like not that preacher: they heare not his sermons except sometime for company, they come thither to heare the Italian tongue naturallie spoken, not to heare Gods doctrine truely preached.

The Italian church
in London.

And yet, these men, in matters of Diuinity, openly pretende a great knowledge, and haue privately to themselves, a very compendious vnderstanding of al, which neuerthelesse they will offer when and where they list: And that is this: All the misteries of Moses, the whole Lawe, and Ceremonies, the Psalmes and Prophetes, Christ and his Gospell, GOD, and the Deuill, Heauen and Hell, Faith, Conscience, Synne, Death, and all they shortlie wrap vp, they quickly expounde with this one halfe verse of Horace.

Credat Iudæus Appella.

Yet though in Italie they may freely be of no religion, as they are in Englande in very deed too, neuerthelesse returning home into England, they must countenaunce the profession of the one or the other, howsoeuer inwardly, they laugh to scoone both. And though for their private matters they can follow, satune, and flatter noble Personages, contrarie to them in all respectes, yet commonly they allee
them

them selues with the worst papistes, to whom they be wedded, and do well agree together, in thre proper opinions: In open contempt of Gods word: in a secret security of sinne: and in a bloudy desire to haue all taken away by sword, or burning, that be not of their factiō. They that do read, with an indifferent iudgemente, Pigi⁹ & Machiauel, two indifferent Patriarches of these two Religions, doe know full well that I say true.

Papistrie
and impiety
agree in
thre opini-
ons.
Pigi⁹.
Machiauel-
lus.

We see what manners & doctrine, our Englishe men fetch out of Italy: For finding no others there, they can bring no other hither. And therefore, many godly and excellent learned Englishe men, not many yeares agoe, did make a better choise, when open cruelty dzaue them out of this countrey, to place themselues there, where Christs doctrine, the feare of God: punishment of sinne, and discipline of honesty were had in speciall regard.

wise and
honest tra-
uelers.

Germanie.

I was once in Italie my selfe: But I thanke God, my abode there, was but ix. dayes: And yet I saw in that little time, in one Citie, moze liberty to sinne then euer I heard tell of in our noble City of London in ix. yeare. I sawe, it was there, as free to sinne, not onely without all punishment, but also without any mans marking, as it is free in the Citie of London, to choose without all blame, whether a man lust to weare Shoo or Pantocle. And good cause why: For being vnlike in tructh of Religion, they must needs be vnlike in honesty of liuing. For blessed be Christ, in our citie of London, commonly the commaundementes of God, be moze diligently taught, and the seruice of God moze reuerently bled, and that dayly in many priuate mens houses, then they be in Italie once a weeke in their common Churches: where, masking Ceremonies, to delite the eye, and bayne soundes, to please y^e eare, do quite thrust out of the Churches, all seruice of God in spirit and tructh. Yea, the Lord Mayor of London, being but a Ciuill officer, is commonly for his tyme, moze diligent in punishing sinne, the bent enemy agaynst God and good order, then all

Venice.
London.

Seruice of
God in eng-
land.

Seruice of
God in Ita-
lie.

The Lord
Mayor of
London.

R. i.

the

The first booke teaching

The In-
quistors in
Italy.

In vngod-
lie pollicy.

the blondie Inquistors in Italie be in seuen yeare . For their care and charge is not to punishe sinne, not to amende manners, not to purge doctrine, but onely to watch and ouersæ that Churshes trewe Religion set no sure footing, where the Pope hath any Iurisdiction. I learned, when I was at Venice, that there it is counted good pollicy, when there be foure or fve b:ethzen of one familie, one, onely to marry: & al the rest, to waulter, with as little shame, in open lechery, as Swine do here in the common myze. Yea, there be as sayze houses of Religion, as great prouisiõ, as diligent officers, to keep by this misorder, as Bridewell is, and all the Pastors there, to keep downe misorder. And therefore, if the Pope himselfe, doe not onely graunt pardons to further this wicked purposes abroad in Italie, but also (although this present Pope, in þ beginning made some shew of misliking thereof) assigne both mæde and merite to the maintenance of themselves & brother houses at home in Rome: When let wise men think Italie a safe place for wholesome doctrine and godly manners, and a fitte schoule for young Gentlemen of England to be bzought vp in.

Contempte
of mariage.

Our Italians bzing home with them other faults from Italie, though not so great as this of Religion, yet a great deale greater, thã many god men can well beare. For commonlie they come home, common contemners of mariage and ready perswaders of all other to the same: not becaule they loue virginity, noz yet becaule they hate prettie young virgins, but, being fræ in Italye, to goe whether so euer lust will cary them, they doe not like, that law and honesty should be such a barre to their like liberty at home in England. And yet they be the greatest makers of loue, the daylye daliers, with such pleasaunt wordes, with such smiling and secret countenances, with such signes, tokens, wagers purposed to be lost, befoze they were purposed to be made, with bargaines of wearing coulours, flours, and herbes, to bzæde occasion of offer meeting of him and her, and bolder talking of this and that. &c. And although I haue seene some innocent

innocent of all ill, and stayed in all honesty, that haue bled these things without all harme, without all suspicion of harme, yet these knackes were brought first into England by them, that learned the before in Italie in Circes Court: and how Courtlye curtesies so euer they bee counted now, yet, if the meaning and manners of some that doe vse them were somewhat amended, it were no great hurt, neither to themselves, nor to others.

An other property of this our English Italians is, to be marvellous singular, in all their matters: Singular in knowledge, ignorant of nothing: So singular in wisdom (in their owne opinion) as scarce they count the best Counsellor the Prince hath comparable with them: Common discourses of all matters: busie searchers of most secrete affaires: open flatterers of great men: priuie mislikers of good men: Fawne speakers, with smiling countenances, & much curtesie openlie to all men: ready backbiters, & snippers, and spitefull reporters: priuie plotters of good men: And being brought by Italie, in some free Citie, as all Cities be there: where a man may freely discourse agaynst what he wil, agaynst whom he list: against any prince, against any government, yea agaynst God him selfe and his whole Religion: where he must be, either Guelph or Gibiline, either French, or Spanish: And thus being compelled to be of some partie, of some faction, he shall neuer be compelled to be of any Religion: And if he were not ouermuch with Christes true religion, he shall haue free liberty to embrace all Religions, & become, if he list at once, without any let or punishment, Jew, Turk, Pagan, and Devilish.

A yong Gentleman, thus bred up in this goodly schoule, to learne the next, and ready way to sinne, to haue a busye head, a factious hart, a talkatiue tong: fed with discourfing of factions: led to contemne God and his Religion, shall come home into England, but very ill taught eyther to be an honest man himselfe, a quiet subiect to his Prince, or willing to serue God, vnder the obedience of trewe doctrine, or with

The bringing vp of youth.

in order of honest living.

I know, none will be offended with this my generall toying, but onely such, as finde themselves guilty private-ly therein: who shal haue good leaue to be offended with me, vntill they begin to amend themselves. I touch not them that be good: and I say to little of them that be nought. And so though not inough for their deservings, yet sufficiently for this tyme, and moze els when, if occasion require.

And thus much haue I wandred from my first purpose of teaching a childe, yet not altogether out of the way, because this whole talke hath tended to the onely aduancement of truely in Religion, and honesty of living: and hath bene wholly within the compasse of learning and good manners, the speciall pointes belonging in the right bringing vp of youth.

But to my matter, as I began, plainely and simply

with my yong Scholer, So will I not leaue him,

God willing, vntill I haue brought him a per-

fite Scholer out of the Schoole, and placed

him in the Vniuersitie, to become a fitte

Student, for Logicke and Rhetoricke:

and so after to Philosophie, Law, or

Diuinity, as aptnes of na-

ture, and use of frendes,

and Gods dispositiō

shall lead him,

(.)

The end of the first Booke.

The second booke teaching the bringing vp of Youthe.



After that your scholer, as I sayd befoze, shall come in deed, first to a ready perfittnes in translating then to a ripe and skilfull choise in marking out his sixe pointes, as,

1. *Proprium.*
2. *Translatum.*
3. *Synonymum.*
4. *Contrarium.*
5. *Diuersum.*
6. *Phrases.*

When take this order with him: Read dayly vnto him, some booke of Tullie, as the third booke of Epistles chosen out by Siermus, *de Amicitia*, *de Senectute*, or that excellent Epistle containing almost the whole first booke *ad Q. fra.* some Commedy of Terence or Plautus: but in Plautus, skilfull choise must be used by the Maister, to traine his Scholer to a iudgement, in cutting out perfectly ouer olde & vnproper wordes. Cæsar. Commentaries are to bee red with all curiosity, wherein especially without al exceptiō to be made, either by frend or foe, is scene, the vnspotted property of the Latin tong, euen when it was, as the Grecians say, in *ἀκμῇ*, that is, at y highest pitch of all perfectnes, or some Orations of T. Liuius, such as be both longest and playnest.

Cicero.

Terentius.
Plautus.

Tul. Cæsar.

T. Liuius.

These bookes, I would haue him read now, a good deale at euery lecture: for he shall not now vse dayly translation but onely construe agayne, and parse, where ye suspect, is any need: yet, let him not omitte in these bookes, his former exercise, in marking diligently, and writing orderly out his sixe pointes. And for translating vse you your selfe, euery second or third day, to choose out, some Epistle *ad Atticum*, some notable common place out of his Orations, or some other part of Tullie, by your discretion, which your

scholer

scholer

The second booke teaching

scholer may not know where to finde: and translate it you your selfe, into playne naturall Englishe, and then geue it him to translate into Latine agayne: allowing him good space and time to doe it, both with diligent hærde, & good aduisement. Here his witte shall bee new set on worke: his iudgement, for right choise, trewlye tried: his memozy, for sure reteining, better exercised, then by learning any thing without the booke: and here, how much he hath profited, shall plainly appeare. When he bringeth it translated vnto you, bring you forth the place of Tullie, lay them together: compare the one with the other: commend his good choise, & right placing of wordes: Shew his faults iently, but blame them not ouer sharply: for of such missings, gently admonished of proceedeth glad & good heed taking: of good heed taking, springeth chiefly knowledge, which after, groweth to perfittnes, if this order, be diligently vsed by the scholer, & iently handled by the Maister: for here shall all the hard pointes of grammar, both easly, & surely be learned by: which scholers in common scholes, by making of Latines, by groping at, with care & feare, & yet in many yeares they scarce can reach vnto them. I remember, when I was yong, in the North, they went to the grammar schoole, little child: they came from thence great lubbers: alwayes learning and litle profitting: learning without booke, euery thing, vnderstanding within the booke, litle, or nothing: Their whole knowledge by learning without the booke, was tied onely to their tong & lips, and neuer ascended by to the brain & head, and therfore was sone spitte out of the mouth agayne. They were, as men alwayes going, but euer out of the way: and why? For their whole laboꝝ, or rather great toyle without order, was euen vaine idlenesse without profit. In deede, they toke great paines about learning: but employed smale labour in learning. When by this way prescribed in this booke, being straight playne, & easly, the scholer is alwayes labouring with pleasure, and euer going right on forward with profit: Alwayes labouring I say, for, or he haue construed, parced, & twice translated

the right way to the Latin tong. 32

translated ouer by good aduise^{mēt}, marked out his fir points by skilfull iudgement, he shall haue necessarie occasion, to read ouer euery lecture, a dosen times, at the least. Which, because he shall doe alwayes in order, he shal do it alwayes with pleasure: And pleasure allureth loue, loue hath lust to labo^r, labo^r alwayes obtaineth his purpose, as most trewly both Aristotle in his *Rhetorike* & Oedipus in Sophocles doe teach, saying, *πάντα γὰρ ἐκ πόνου μύθοι ἀλίσκε. et cet.* and this oft reading, is the very right following, of that good counsell which Plinie doth geue to his frend Fuscus, saying, *Multum, non multa.* But to my purpose agayne.

Rhet. 2.
In Oedip.
Tyr.
Epist. lib. 7.

When, by this diligent, and speedy reading ouer, those fornamed good booke^s of Tullie, Terence, Caesar, and Liui^e, and by this second kind of translating out of your English, time shall be^ede skill, and vse shall bring perfection, then ye may try, if ye will, your scholer, with the third kind of translation: although the two first wayes by mine opinion be, not onely sufficient of themselves, but also surer, both for the Masters teaching, and scholers learninge, then this third way is: Which is thus. Wryte you in English, some letter as it were from him to his father, or to some other frend, naturallie, according to the disposition of the child, or some tale, or fable, or playn narration, according as Aphthonius beginneth his exercises of learning, and let hym translate into Latin agayne, abiding in such place, where no other scholer may prompt him. But yet, vse you your selfe such discretion for choyse therein, as the matter may be within the compasse, both for woordes and sentences, of hys former learning and reading. And now take heed lest your scholer doe not better in some poynt, then you your selfe, except ye haue bene diligently exercised in these kindes of translating before:

I had once a proofoe hereof, tried by good experience, by a deare frend of mine, when I came first from Cambridge, to serue the Queenes Maiestie, then Ladie Elizabeth, lying at wo^rthy Syr Ant. Denis in Cheston. John Whitneye.

A. iiii.

a young

The second booke teaching

young Gentleman, was my bedfellow, who willing by good nature and prouoked by mine aduise, began to learne the Latin tong, after the order declared in this booke. We began after Christmas: I red vnto him Tullie *de Amicitia*, which hee did euery day twyse translate, out of Latin into English, and out of English into Latin agayne: About S. Laurence tide after, to proue how he profited, I did choose out Torquatus talke *de Amicitia*, in the latter ende of the first booke *de finib.* because that place was, the same in matter, like in wordes & phrases, nigh to the forme and fashion of sentences, as hee had learned befoze in *de Amicitia*. I did translate it my selfe into playne English, and gaue it him to turne into Latin: Which hee did, so chorsely, so orderly so without any great misse in the hardest pointes of Græmer, that some in seuen yeare in Grammer scholes, yea & some in the Uniuersity too, can not doe halfe so well. This worthy young Gentleman, to my greatest grieve, to the great lamentation of that whole house, and specially to that most noble Lady, now Queene Elizabeth her selfe, departed within few dayes out of this world.

And if in any cause, a man may without offence of God speak somewhat vngodly, surely, it was some grieve vnto me, to see him hie so hastily to God as he did. A Court full of such young Gentlemen, were rather a Paradise than a Court vpon earth. And though I had neuer Poeticall head, to make any verse in any tong, yet either loue, or sorrow, or both, did wyng out of me then, certayne carefull thoughtes of my good will towarde him, which in my mourning for him, set forth more by chaunce, then either by skill or vse, into this of misorderly matter

Mine owne Iohn Whitney, now farewell, now death doth part vs twayne.

No death, but parting for a while, whom life shall ioine agayne.

Therefore my hart cease sighes and sobbes, cease sorrowes feed to sow.

Wherof no gayne, but greater greife, and hurtful care may grow.

Ye

the ready way to the Latin tong. 33

Yet, when I thinke vpon such giftes of grace as God him lent,
My, losse his gayne, I must a while, with ioyfull teares lament.

Yong yeares to yeld such fruit in Court, where seede of vice
is sowne.

Is sometime read, in some place seen, amongst vs seldome known.

His life he ledde, Christes lore to learne, with will to work the
same.

He read to know, and knew to liue, and liued to prayse his name.

So fast to frende, so foe to few, so good to euery wight.

I may well with but scarcely hope, agayne to haue in sight.

The greater ioy his life to me, his death the greater payne:

His life in Christ so surely set, doth glad my hart agayne:

His life so good, his death better, do mingle mirth with care,

My spirite with ioy, my flesh with grief, so deare a frend to spare.

Thus God the good while they be good, doth take, and leaue
vs ill.

That we should mend our sinfull life, in life to tary still.

Thus, we well left, be better rest, in heauen to take his place,

That by like life and death, at last, we may obtayne like grace.

Mine owne Iohn Whitney agayne farewell, a while thus part
in twayne,

Whom payne doth part in earth, in heauen great ioy shall ioyn
agayne.

In this place, or I proceed farther, I will now declare by
whose authority I am lead, and by what reason I am moo-
ued to think, that this way of double translation out of one
tongue into an other, is either onely, or at least chiefe, to
be exercised, speciallly of youth, for the ready and sure ob-
taining of any tounge,

There be six wayes appointed by the best learned men,
for the learning of tongues, and encrease of eloquence, as

1. *Translatio linguarum.*
2. *Paraphrasis.*
3. *Metaphrasis.*
4. *Epitome.*
5. *Imitatio.*
6. *Declamatio.*

L. i.

III

The second booke teaching

All these be vsed, and commended, but in order, and for respectes: as person, habilitie, place, and time shall require. The first last, be fitter for the maister, then the scholar, for men, then for children: for the vniuersities, rather then for Grammer scholes: yet neuerthelesse, which is fittest in mine opinion, for our Schole, and which is, eyther wholly to be refused, or partly to be vsed for our purpose, I will by good authoritie, and some reason, I trust particularly of euery one, and largely inough of them al, declare orderly vnto you.

Translatio Linguarum.

Translation, is easie in the beginning for the scholar, and bringeth also much learning and great iudgement to the Maister. It is most common, and most commendable of all other exercises for youth: most common, for all your constructions in Grammer scholes, be nothing els but translations: but because they be not double translations, as I doe require, they bring forth but simple and single commoditie, and because also they lacke the dayly vse of writing, which is the onely thing that breedeth deepe root, both in the wit, for good vnderstanding, & in the memoery, for sure keeping of all that is learned. Most commendable also, & that by the iudgement of all Authours, which intreat of these exercises. Tullie in the person of L. Crassus, whom he maketh his example of Eloquence and true iudgement in learning, doth, not onely praise specially, and chuse this way of translation for a young man, but doth also discommende and refuse his owne former wont, in exercising *Paraphrasin* & *Metaphrasin*. *Paraphrasis* is, to take some eloquent Oracion, or some notable common place in Latin, and expresse it with other wordes. *Metaphrasis* is, to take some notable place out of a good Poete, and turne the same sence into meeter, or into other wordes in Prose Crassus, or rather Tullie, doth mislike both these wayes, because the Author, either Orator or Poete, had chosen out before, the fittest wordes and aptest com-

r. de Or.

the ready way to the Latin tong. 34

composition for that matter, and so he, in seeking other was
driven to use the worse.

Quintilian also preferreth translation before all other Quint. x.
exercises: yet having a lust, to dissent, from Tullie (as he doth
in very many places, if a man read his Rhetorick over ad-
visedly, and that rather of an envious minde, then of any
iust cause) doth greatly commend *Paraphrasis*, crossing
spitefully Tullies iudgement in refusing the same: and so do
Ramus and Tallæus euē at this day in France to. But such
singularity, in dissenting from the best mens iudgements,
in liking onely their owne opinions, is much disliked of all
them, that ioyne with learning, discretion, and wisdom. For
he that can neither like Aristotle in Logicke and Philo-
sophy, nor Tullie in Rhetorick and Eloquence, will,
from these steppes, likely inough presume by like pride, to
mount hyer to the misliking of greater matters: that is ey-
ther in Religion, to haue a dissentious head, or in the com-
mon wealth, to haue a factions hart: as I knewe one stu-
dent in Cambridge, who for a singularity, began first to dis-
sent, in the scholes, from Aristotle, and soone after became a
peruerse Arian, agaynst Christ and all true religion: and
studied diligently Origine, Basilius, and S. Hierome, one-
ly to gleane out of their woorkes, the pernicious heresies of
Celsus, Eunomius, and Heluidius, whereby the Church
of Christ, was so poysoned withall.

But to leaue these hye pointes of diuinitie, surely, in
this quiet and harmeles controuersy for the liking, or mis-
liking of *Paraphrasis* for a yong Scholer, euē as far as Tul-
lie goeth beyonde Quintilian, Ramus, and Tallæus, in per-
fite Eloquence, euē so much by mine opinion, come they
behinde Tullie, for true iudgement in teaching the same.

*Plinius secundus, a wise Senatoꝝ of great experience
excellently learned him selfe, a liberall Patron of learned
men, and the purest writer, in mine opinion of all his age,
I except not Suetonius his two scholemasters Quintilian
and Tacitus, nor yet his most excellent learned Uncle, the

*Plinius
Secundus
Plinius de
dit Quinti-
liano præ-
ceptoris su-
i in matrimo-
nium filia.
60000 nu-
num.

L. ii.

Elder

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Epiſt. lib. 6.
7. lib. Epiſt. Elder Plinius, doth expreſſe in an Epiſtle to his friend Fuſcus, many good wayes for order in ſtudy: but he beſinneth with tranſlation and preferreth it beſore al the reſt: & becauſe his wordes be notable, I will recite them.

*Vtile in primis, ut multi præcipiunt, ex Græco in Latinum,
& ex Latino vertere in Græcum: Quo genere exerci-
tationis, proprietas ſplendorq; verborum, apta ſtructu-
ra, ſenſûtiarum, figurarum copia, & explicandi vis col-
ligitur. Præterea imitatione optimorum, facultas ſi-
millia inueniendi paratur: & quæ legentem, ſeſelliſſent,
transferentem fugere non poſſunt. Intelligentia ex hoc,
& iudicium acquiritur.*

Peperciue, how Plinie teacheth, that by this exerciſe of double tranſlating, is learned, eaſily, ſenſiblye, by little and little, not onely all the hard congruities of Grammer, the choiſe of apteſt wordes, the right framing of wordes & ſentences, comelines of figures and ſozmes, fitte for euery matter, and proper for euery tongue, but that which is grea- ter alſo, in marking dayly, and ſolowing diligently thus, the ſteppes of the beſt authoꝝ, like inuention of Argu- mentes, like order in diſpoſition, like vtterance in eloquenti on, is eaſily gathered by: whereby your ſcholer ſhall be brought not onely to like Eloquence, but alſo, to all true vnderſtanding and right iudgement, both for writing and ſpeaking. And where Dionyſ. Halicarnaſſæus hath writ- ten two excellent bookes, the one, *de delectu optimorum ver- borum*, the which, I feare, is loſt, the other, of the right fra- ming of wordes and ſentences, which both remaine yet in Græke, to the great proſpſe of all them, that truly ſtudy for Eloquence: yet this way of double tranſlating, ſhall bying the whole proſpſt of both theſe booke to a diligent ſcho- ler, and that eaſelie and pleaſantlye, both for ſpſ choiſe of wordes, and apt compoſition of ſentences. And by theſe au- thorities and reaſons am I moued to thinke, this way of double tranſlating, either onely or chiefly, to be fitteſt, for the

the speedy & perfect attaining of any tong. And for speedy attaining, I durst venture a good wager, if a scholer in whom is aptnes, loue, diligence, & constancy, would but translate, after this sort, one little booke in Tullie, as *de senectute*, with two Epistles, the first *ad Q. Fra.* the other *ad Lentulum*, the last saue one in the first booke: that scholer, I say, should come to a better knowledge in the Latin tong, then the most part doe that spend foure or fyue yeares, in tossing all the rules of Grammer in common scholes. In deed this one booke with these two Epistles, is not sufficient to affourde all Latin wordes (which is not necessary for a yong scholer to know) but it is able to furnish him fully, for all pointes of Grammer, with the right placing, ordering, & vse of wordes in all kinde of matter. And why not? for it is read, that Dion. Prusæus, that wise Philosopher & excellēt oratour of al his time, did come to the great learning & utterance that was in him, by reading, and selowng onely two bookes Phædron Platonis, and Demosthenes most notable oration, *περί πατρισεβείας*. And a better and nerer example herein may be, our most noble Quene Elizabeth, who neuer took yet, Graeke nor Latin Grammer in her hand, after the first declining of a noun and a verbe, but onely by this double translating of Demosthenes and Ilocrates daylye without missing euery fornoone, and likewise some part of Tullie euery afternoone, for the space of a yeare or two, hath attained to suche a perfecte vnderstanding in both the tongues, and to such a ready utteraunce of the Latin, and that with such a iudgement, as they be fewe in number in both the vniuersities, or els where in England, that bee, in both tongues comparable with her Maiestie. And to conclude in a short royme, the commodities of double translation, surerlie the minde by dayly marking, first, the cause and matter: then, the wordes and phrases: next, the order and composition: after, the reason and argumentes: then, the formes and figures of both the tongues: lastly, the measure and compasse of euery sentence, must needs by little and little,

The second booke teaching

to bring vnto it the like shape of eloquence, as the author doth
wile, which is read.

And thus much for double translation.

Paraphrasis.

Lib.x.

Paraphrasis, the second point, is, not onely to expresse at
large with more wordes, but to strue and contend as
Quintilian sayth to translate the best Latin authors, into o-
ther Latin wordes, as many of there aboutes.

This way of exercise was vsed first by C. Crabo, and
taken vp for a while, by L. Crassus, but sone after, vpon
delwe pzoofe thereof reiected iustlye by Crassus and Cicero
yet allowed and made sterling agayne by M. Quintilian:
neuertheles, shortlye after, by better assay, disallowed of
his owne scholer Plinius Secundus, who termeth it right-
ly thus, *Andax contentio*. It is a bold comparison in deed to
thinke to say better, then that is best. Such turning of the
best into worse, is much like the turning of good wine, out
of a sayre swete flaggon of siluer, into a foule mustye bottle
of leather: or, to turne pure gold and siluer, into foule brasse
and copper.

Such kinde of *Paraphrasis*, in turning, chopping, and
chaunging, the best to worse, either in the minte or scholes,
(though M. Brokke and Quintilian both say the contrary)
is much disliked of the best and wisest men. I can better al-
low an other kinde of *Paraphrasis*, to turne rude and barba-
rous, into proper and eloquent: which neuertheles is an
exercise, not fytte for a scholer, but for a perfyte master, who
in plenty hath good choyce, in copie hath right iudgement,
and grounded skill, as did appeare to be in Sebastian Cas-
tallo, in translating Kemppes booke *de imitando Christo*.

But to followe Quintilianus aduise for *Paraphrasis*,
were euen to take payne, to seeke the worse and fouler
way, when the playne and sayre is occupied before your
eyes.

The olde and best authors that euer wrote, were con-
tent

the ready way to the Latin tong. 36

tent if occasion required to speake twise of one matter, not to chaunge the wordes, but *παρὰ*, that is, worde for word to expresse it agayne. For the thought that a matter, well expessed with fitte wordes and apt composition, was not to be altered, but liking it well their selues, they thought it would also be well allowed of others.

A scholemaister (such a one as I require) knoweth that I say true.

He readeth in Homer, almost in euery booke, and specially in *Secundo*, or *nono Iliados*, not onely some verses, but whole leaues, not to be altered with new, but to be vttered with the olde selfe same wordes. Homerus. { 2. 9.

He knoweth that Xenophon, writing twise of Agesilaus, once in his life, agayne in the histoꝝy of the Greekes in one matter, keepeth alwayes the selfe same wordes. He doth the like, speaking of Socrates, both in the beginning of hys *Apologie*, and in the last end of *ἀπομνημονευμάτων*. Xenophon.

Demosthenes, also in 4. *Phillippica*, doth borrowe hys owne wordes vttered befoze in his *Oration de Chersone*. He doth the like, and that moze at large, in his orations, against Andration and Timocrates. Demosthenes.

In Latin also, Cicero in some places, and Virgil in mo, do repeat one matter, with the selfe same wordes. These excellent authoꝝ, did thus, not for lacke of wordes, but by iudgement and skill, whatsoeuer other moze curious, and lesse skillfull, doe thinke, wyte and doe. Cicero. Virgilius.

Paraphrasis neuerthelesse hath good place in learning, but not, by mine opinion, for any scholer, but it is onely to be left to a persite Maister, eyther to expound openly a good authoꝝ withall, or to compare pꝛiuatly, for his owne exercise, how some notable place of an excellent authoꝝ, may be vttered with other fitte wordes: but if ye alter also, the composition, forme, and order, then that is not *Paraphrasis*, but *Imitatio*, as I wil fully declare in sifter place.

The scholer shall winne nothing by *Paraphrasis*, but onelie, if we may belæue Tullie, to chuse woꝝse wordes, to place

The second booke teaching

place them out of order, to feare ouermuch the iudgement of the maister, to mislike ouermuch the hardnes of learning, and by vse, to gather vp faultes, which hardly will be left of agayne.

The maister in teaching it, shall rather encrease his owne labour then his scholars profite: for when the scholler shall bring vnto his maister a peece of Tullie, or Caesar, turned into other latin, then must the maister come to Quintilians goodly lesson *de Emendatione*, which, (as he sayeth) is the most profitable part of teaching: but not in mine opinion, and namelpe for youth in Grammer schooles. For the maister now taketh double paynes: fyrst, to mark what is amisse: agayne, to inuent what may be sayd better. And here perchaunce, a very good maister may easily both deceiue himselfe, and lead his scholars into errour.

It requireth greater learning, and deeper iudgement, then is to be hoped for at any scholemaisters hand: that is, to be able alwayes learnedly and perfectly.

*Mutare quod ineptum est.
 Transmutare quod peruersum est:
 Replere quod deest:
 Detrahere quod obest:
 Expungere quod inane est.*

And that, which requireth moze skill, and deeper consideration.

*Premere tumentia:
 Extollere humilia:
 Astringere luxuriantia:
 Componere dissoluta.*

The maister may here onely stumbe, and perchaunce faule in teaching, to the marring & mayning of the Scholler in learning, when it is a matter, of much redines, of great

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great learning and tryed iudgement, to make trew difference bettwirt.

{ *Sublime, et Tumidum:*
Grande, et immodicum:
Decorum, et ineptum:
Perfectum, et nimium.

Some men of our tyme, counted perfect maisters of eloquence, in their owne opinion the best, in other mens iudgements very good, as Omphalius euery where, Sadoletus in many places, yea also my friend Otobrius, namely in his Epistle to the Quene & in his whole booke *de Iusticia*, haue so euer reached themselves, in making trew difference in the poyntes afoze rehearsed, as though they had bene brought by in some schole in Asia, to learne to decline, rather then in Athens with Plato, Aristotle, and Demosthenes, (from whence Tullie fetched his eloquence) to vnderstand, what in euery matter, to be spoken & written on, is in very deepe, *Nimum, Satis, Parum*, that is soz to say, to all considerations, *Decorum*, whiche, as it is the hardest point in all learning, so is it the sayrest and onely marke, that scholers, in all their study, must alwayes shooe at, if they purpose another day to be, either sound in Religion, or wise and discrete in any vocation of the common wealth.

Agayne in the lowest degree, it is no low poynte of learning and iudgement for a Scholemaister, to make true difference bettwirt,

{ *Humile & depressum:*
Lene & remissum:
Siccum & aridum:
Exile & macrum:
Inaffectum & neglectum.

In these poyntes, some louing Melancthon well, as he was well worthy, but yet not considering well nor wisely,

¶ i.

how

The second booke teaching

how he of nature, and all his life and studie by iudgement was wholly spent in *genere disciplinabili*, that is in teaching, reading, and expounding playnly and aptly schoole matters and therefore imployed therunto a sette sensible and calme kinde of speaking and writing, some I say, with very well lying, but not with very well weying Melancthones doings, doe frame themselves a stile, colde, leane, & weake, though the matter be neuer so warme & earnest, not much vnlike vnto one, that had a pleasure, in a roughe, rainie winter day, to cloth him selfe with nothing els, but a demie bukram cassock, plain without playtes, and single with out lining: which will neither beare of winde nor wether, nor yet keepe out the sunne in any hote day.

Paraphrasis
in vse of tea-
ching, hath
hurt Melan-
thons stile
in writing.

Some suppose, and that by good reason, that Melancthon himselfe came to this low kinde of writing, by vsing ouer much *Paraphrasis* in reading: For studying thereby to make euery thing straight and easie, in smothering and playning al thinges to much, neuer leaueth, while the sence it selfe be left, both lowse and leasie. And some of those *Paraphrasis* of Melancthon be set out in Printe, *Pro Archia Poeta & Marco Marcello*: But a scholer by mine opinion, is better occupied in playing or sleeping, then by spending time, not onely vainly but also harmefully, in such a kinde of exercise.

If a Paister would haue a perfecte example to follow, how in *Genere sublimi*, to auoyd *Nimum*, or in *Mediocri*, to attayne *Satis*, or in *Humili*, to eschew *Parum*, let him read diligently for the first, *Secundam Phillipicam*, for the meane *De Natura Deorum*, and for the lowest, *Partitiones*. And if in an other tong, ye loke for like example, in like perfection, for al those three degrees, read *Pro Cresphote*, *Ad Leptinem*, & *Contra Olympiodorum*, and what witte, Arte, and diligence is able to affourde, ye shall playnely see.

Cicero.

Demothe-
nes,

Ioan. Stur,

For our time, the odde man to perfoyme all three perfectly, what so euer he doth, and to know the way to doe them skilfully, when so euer he list, is in my pooze opinion, Io-
annes

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annes Sturmius.

He also counselleth all scholars to be ware of *Paraphrasis*, except it be from worse to better, from rude and barbarous, to proper and pure Latin, and yet no man to exercise that neither, except suche one as is already furnished with plenty of learning, and grounded with steadfast iudgement before.

All these faultes, that thus many wise men doe fynde with the exercise of *Paraphrasis*, in turning the best Latin, into other, as good as they can, that is, ye may be sure, into a great deale worse, that it was, but in the right choise for propriety, and trewe placing, for good order is committed also commonly in all common scholes, by the scholemasters, in tossing and troubling young wittes (as I sayd in the beginning) with bocherly feare in making of Latins.

Wherefore, in place of Latines for young scholars, and of *Paraphrasis* for the masters, I would haue double translation specially vsed. For, in double translating a perfite peece of Tullie or Caesar, neyther the scholar in learning, nor the Master in teaching can erre. A true touchstone, a sure metwand lyeth before both their eyes. For all right congruity: propriety of wordes: order in sentence: the right imitation, to inuēt good matter, to dispose it in good order, to confirme it with good reason, to expresse any purpose fytly and orderly, is learned thus, both easily and perfectly: Yea, to misse sometyne in this kinde of translation, bringeth more profit, then to hit right, eyther in *Paraphrasis* or making of Latins. For though ye say well, in a Latin making, or in a *Paraphrasis*, yet you being but in doubt, and uncertayne whether ye say well or no, ye gather and lay by in memory, no sure fruite of learning thereby: But if ye fault in translation, ye are easely taught, how perfectly to amende it, and so well warned, how after to eschew, all such faultes agayne.

Paraphrasis therefore, by mine opinion, is not mete for Grammar schooles: nor yet very fyt for yong men in the vniuers

P.ii.

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vniversity, vntill study and tyme haue bzied in them, perse the learning, and steadfast indgement.

There is a kinde of *Paraphrasis* which may be vsed, without all hurt: to much profit: but it serueth onely the Græke and not the Latin, no; no other tong: as, to alter *linguam Ionicam* aut *Doricam* into *meram Atticam*: A notable example there is left vnto vs by a notable learned man Diony: Halicarn: who, in his booke, *περί σωραξέως*, doth translate the goodly story of Candaulus and Giges in 1. *Aerodoti*, out of *Ionica lingua*, into *Atticam*. Heade the place, and ye shall take both pleasure and profit, in conference of it. A man, that is exercised in reading, Thucydides Xenophon, Plato, and Demosthenes, in vsing to turne like places of Herodotus, after like sort shoulde shortly come to such a knowledge, in vnderstanding, speaking, and writing the Græke tong, as fewe or none hath yet attayned in England. The like exercise out of *Dorica lingua* may be also vsed, if a man take that little booke of Plato, *Timæus Locrus*, *De Animo et natura*, which is written *Dorice*, and turn it into such Græke as Plato vseth in other workes. The booke, is but two leaues, and the labour would be but two weekes: but surely the profit, for easy vnderstanding, and frewe writing the Græke tong, would conseruayle with the toyle, that some men taketh, in other wise coldly reading that tong, two yeares.

And yet for the latin tonge, and so; the exercise of *Paraphrasis*, in those places of Latin, that can not be vttered, if some yong man excellent of wit, corragious in will, lustye of nature, and desirous to contend euen with the best latin to better it, if he can, surely I commend his forwardnesse, and for his better instruction therein, I will set before him as notable an example of *Paraphrasis*, as is in Recorde of learning. Cicero himselfe, doth contend in two sundry places, to expresse one matter, with diuerse wordes: and that is *Paraphrasis*, sayth Quintilian. The matter I suppose, is taken out of *Panetius* and therefore being translated

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fed out of Greeke at diuers times, is vttered for his purpose, with diuers wordes and formes: which kinde of exercise, for perfecte learned men, is very profitable.

2. De finib.

- a. *Homo enim Rationem habet à natura menti datam, qua, et causas rerum et consecutiones videt, & similitudines transfert, & diuisa coniungit, & cum presentibus futura copulat, omnemq; complectitur vita consequentis statum. b. Eademq; ratio facit hominem hominum appetentem, cumq; his, natura, & sermone & vñ cōgruentem: vt profectus à charitate domesticorū ac suorum, currat longius, & se implicet: primò Ciuū, deinde omnium mortalium societati: vt q; non sibi soli se natū meminerit, sed patria, sed suis, vt exigua pars ipsi relinquatur. c. Et quoniā eadem natura cupiditatem ingenuit homini veri inueniendi, quod facilius apparet, cum vacui curis, etiam quid in cœlo fiat, scire auemus, &c.*

1. De Officiorum.

- a. *Homo autem, qui rationis est particeps, per quam consequentia cernit, & causas rerum videt, eorumq; progressus, & quasi antecessiones non ignorat, similitudines comparat, rebusq; presentibus adiungit, atq; annectit futuras, facile totius vita cursum videt, ad eamq; deinde preparat res necessarias. b. Eademq; natura vi rationis hominem conciliat homini, & ad Orationis, & ad vitæ societatem: ingeneratq; imprimis precipuum quendam amorem in eos, qui procreati sunt, impellatq; vt hominum catus & celebrari inter se, & sibi obediri velit, ob easq; causas, studet parare ea, qua suppidient ad cultum & ad victum, nec sibi soli, sed coniungi, liberis, ceterisq; quos charos habent: rueriq; debeat c. Qua cura exuscitat etiam animos, & maiores ad rem gerendam facit: inprimisq; hominis est propria viri inquisitio atq; inuestigatio: ita cum sumus necessarijs negotijs, curisq; vacui, tum auemus aliquid videre, audire, addiscere, cognitionemq; rerum mirabilem, &c.*

¶ iii.

The

The second booke teaching

The conference of these two places, containing so excellent a piece of learning as this is, expressed by so worthy a witte, as Tullies was, must needs bring great pleasure and profite to him, that maketh true counte, of learning and honesty. But if we had the Greek Authoꝝ, the first patterne of all, and thereby to see, how Tullies witte did worke at diuerse times, both out of an excellent Image, might be framed two other, one in face and fauor, but somewhat differing in forme, figure, & colour, surely, such a piece of workmanship compared with the Paterne it selfe, would better please the eyes of honest, wise, and learned mindes, then two of the fairest Venuses, that euer Apelles made.

And thus much, for all kinde of *Paraphrasis*, fit or vnfit, for Scholers or other, as I am led to thinke, not onely, by mine owne experience, but chiefly by the authority & iudgement of those, whom I my selfe would gladlyest folow, and doe counsell all mine to do the same: not contending with any other, that will otherwise either thinke or doe.

Metaphrasis.

This kind of exercise is all one with *Paraphrasis*, saue it is out of verse, either in prose, or into some other kinde of meter: or els, out of prose into verse, which was Socrates exercise and pastime (as Plato reporteth) when he was in prison, to translate *Æsopes Fables* into verse. Quintilian doth greatly praise also this exercise: but because Tullie doth disallow it in young men, by mine opinion, it were not well to vse it in Grammer Schooles, euen for the selfe same causes, that be recited agaynst *Paraphrasis*. And therefore, for the vse and misuse of it, the same is to be thought, that is spoken of *Paraphrasis* before. This was *Sulpitius* exercise: and he gathering by thereby, a Poetical kinde of talke, is iustly named of Cicero *grandis Tragicus Orator*: which I thinke is spoken, not for his praise, but for other mens warning, to eschew the like fault. Yet neuertheles, if our Scholemaster for his owne instruction, be desirous, to see a perfect example
here

Plato in
Phædone.

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hereof, I will recite one which I thinke, no man is so bolde to say, that he can amend it: & that is Chrises the priesstes Oracion to the Greekes in the beginning of Homers Ilias, turned excellently into prose by, Socrates himselfe, and that aduisedly and purposely for other to follow: and therefore he calleth this exercise, in the same place, *μίμησις*, that is, *Imitatio*, which is most true: but in this booke, for teaching sake, I will name it *Metaphrasis*, reteining the word that all teachers in this case, do vse.

Homerus. I. *Ιλιάδ.*

ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν:
 λυσὸ μὲνός τε θυγάτρα, φέρων τ' ἀπερείσι' ἄποινα:
 σέμματ' ἔχων ὣς χερσὶν ἐκὼλοιο Ἀπόλλωνος,
 χρυσῶ ἀνὰ σκήπτρῳ: καὶ ἐλίσσεται πάντας Ἀχαιοὺς.
 Ἀτρεΐδα δὲ μάλιστ' ὅω κοσμήτορι λαῶν.
 Ἀτρεΐδῃ τε καὶ ἄλλοι ἐὼ κνημίδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν ὀλύμπια δώματ' ἔχοντες,
 ἐκπέρσας Ἰφιδάμοιο πόλιν, ἔυδ' οἰκαδ' ἰκέσθαι,
 παῖδά δ' ἐμοὶ λύσσετε φίλλω, τὰ δ' ἄποινα δέχεσθαι,
 ἄζωμοιο Διὸς ὅον ἐκὼλοιο Ἀπόλλωνα.

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησάν Ἀχαιοί
 αἰδομένοισι θ' ἱερῇ, καὶ ἀγλαὰ δέχεσθαι ἄποινα.

ἀλλ' ἔκ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδ' ἀνεθυμῶ,
 ἀλλὰ κακῶς ἀφίξ, κρατερόν δ' ἐπὶ μῦθον ἔτελλε:
 μή σε γέρων κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχέω,
 ἢ νῦν δ' ἀνιόντα, ἢ ὕστερον αὖτις ἰοῖντα,
 μὴ νύ τοι οὐ χραίσμῃ σκήπτρον καὶ σέμμα θεοῖο.
 τίλω δ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπασιν,
 ἡμετέρῳ ὦν δίκῃ, ἐν Ἀργεὶ τηλόθι πάτρης
 ἰτὸν ἐπιχομύλλω, καὶ ἐμὸν λέχος ἀντιόωσαν.
 ἀλλ, ἴθι, μή μ' ἐρέθιζες, σαώτερος ὥς κε νεύω.

ὡς ἔφατ', ἐδδόντων δ' ὁ γέρων, καὶ ἐπέθετο μῦθον.
 βῆ δ' ἀκίων παρὰ ἐδίτα πολυφλοίσβοιο θαλάσσης.
 πολλὰ δ' ἐπέτ' ἀπάνευθε κίων ἠρᾷ δ' ὁ γεραίος
 Ἀπόλλωνι ἀνακλῖ, τὴν ἤυχομος τέκε λήτω,

¶.iiii.

κλῦθι

The second booke teaching

κλῦθι μὲν ἀργυρότοξ' ἰδὲ χρύσει' ἀμφιβέβηκας,
κίλλαν τε θαδέλω, τενεδοῖδ' ἐπιφί' αὐασις;
Συινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρεψα,
ἢ εἰ δὴ ποτέ τοι κατὰ πίομα μῆρ' ἔκηρα
ταύρων, ἢ δ' αἰγῶν, τ' δέ μοι κρήνην ἔελδωρ.
τίσσαν Δαναοὶ ἐμὰ δάκρυα σῶσις ἐέλεσιν.

Socrates in 3. de Rep. sayth thus.

φράσω γὰρ ἄνευ μέτρου,
οὐ γάρ εἰμι ποιητικὸς.

ἤλθεν ὁ χρύσης, τῆς τε θυγατρὸς λῦτρα φέρων, καὶ ἰκέτης τῶν ἀχαιῶν.
μάλιστα δὲ τῶν βασιλείων· καὶ ἔρχετο, ἐκείνους κλῦν τοὺς θεοῦ δούλῳ
ἐλόντας τῶν τρώων, αὐτοὺς δὲ σωθῆναι, τῶν τε θυγατέρα οἱ αὐτῶ
λῦσαι, δεξαμένοους ἀποινα, καὶ τὴν θεὸν αἰδεσθέντας. Τεῖαυτα δὲ εἰ-
πόντος αὐτοῦ, οἱ μὲν ἄλλοι ἐσέβοντο καὶ σωθήναι. ὁ δὲ Ἀγαμέμνων
ἠγρόμενος, ἐν τελλόλῳ νηὶ ἀπινέει, καὶ αὐτὸς μὴ ἐλθεῖν, μὴ αὐτῶ
τό, τε σκηπτρον καὶ τὰ τοῦ θεοῦ σέμματα οὐκ ἐπαρκέσει. πρὶν δὲ λυ-
θῆναι αὐτοῦ θυγατέρα, ἐν Ἀργεὶ ἐφ' ἡγρόμενος μετὰ τοῦ ἀπινέου δὲ
ἐέλεσε, καὶ μὴ ἐρεδίζειν, ἵνα σῶς διασῶν ἔλθοι. ὁ δὲ πρὸς τῆς ἀκού-
σας, ἐδασέτε καὶ ἀπὸ σιγῆς. ἀπαχρήσας δ' ἐκ τοῦ στρατοῦ, οὐδὲν
πολλὰ τῷ Ἀπόλλωνι ἔρχετο· τὰς τε ἐπανυμίας τοῦ θεοῦ ἀνακάλων, καὶ
ὑπομνήσκων καὶ ἀπαγγέλλων, εἴ τι πώποτε ἢ ἐν ναυὶν οἰκοδομήσειν, ἢ
ἐν ἱερῶν θυσιῇ, κεχαρισμένον δαρήταίτο, ὅν δ' ἡ χάριν χρεεύχεται
πᾶσι τοῖς Ἀχαιοῖς· τὰ δ' ἀκρυατοῖς ἐκείνου ἐέλεσιν.

To compare Homer and Plato together, two wonders
of nature, and arte for wit and eloquence, is most pleasant
and profitable, for a man of ripe iudgement. Platos turning
of Homer in this place, doth not ride a loft in Poeticall
termies, but goeth low and soft on fate, as prose and *Pede-
stris oratio* should doe. If Sulpitius had had Platos considera-
tion, in right vsing this exercise, he had not deserued the
name of *Tragicus Orator*, who should rather haue studied to
expresse *vim Demosthenis*: than *furorē Poeta*, how good so
euer he was, whom he did follow.

And therfore would I haue our Scholemaster wey well
tagie

the ready way to the Latin tong. 41

together Homer and Plato, and marke diligentlſe theſe four poyntes, what is kept: what is added: what is left out: what is chainged, either, in choiſe of woꝝds, oꝛ foꝛme of ſentences: which ſoure poyntes be the right tooles, to handle like a woꝝkeman, this kind of woꝝke: as our Schoſer ſhall better vnderſtand, when he hath bene a good while in the Vniuerſity, to which tyme and place, I chiefly remitte this kinde of exerciſe.

And becauſe I euer thought examles to be þ beſt kind of teaching, I wil recite a golden ſentence out of that Poet which is nert vnto Homer, not onely in tyme, but alſo in woꝝthines: which hath bene a paterne foꝛ many woꝝthy wits to folloꝝve, by this kinde of *Metaphraſis*. But I will content my ſelfe, with ſoure woꝝkemen, two in Greke, and two in Latin, ſuch as in both the tonges, wiſer & woꝝthier, can not be looked foꝛ. Surely, no ſtone ſet in golde by moſt cunning woꝝkemen, is in deẽd, if right count be made, moꝝe woꝝthy the looking on, then this golden ſentence, diuerſely woꝝought vpon, by ſuch ſoure excellent Maſters.

Hesiodus, 2.

1. οὗτος ἰδοὺ πανάριστος, ὃς αὐτὸς πάντα νοήσει
φρασσάμενος, τὰ κ' ἔπειτα καὶ ἐς τέλος ἥσιν ἀμείνω:
2. ἰδὼν δ' αὖ κακῆενος, ὃς ἐν ἔποντι πύδεται:
3. ὃς δ' ἐκε μὴτ' αὐτὸς νοέη, μὴτ' ἄλλου ἀκούων
καὶ θυμῷ βάλλεται, ὃ δ' αὖτ' ἀχρηστὸς ἀνὴρ.

¶ Thus rudely turned into
baſe Engliſhe.

- 1 The man in wiſedome paſſeth all,
to know the beſt who hath a head:
- 2 And meetely wiſe eke counted ſhall,
who yeldes himſelfe to wiſe mens read:
- 3 Who hath no wit, nor none will heare,
amonges all ſooles the bell may beare.

Ni.

Sophocles

The second booke teaching

Sophocles in Antigone.

1. Φημ' ἔγωγε, προσβέβηκεν πολὺ
Φυῶναι τὸν ἄνδρα, πάντ' ἐπιστήμης πλέω:
2. εἰ δ' οὖω (φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ρέπειν)
ἔ τῶν λεγόντων ἔν καλὸν τ' μαιθάνει.

Marke the wisdom of Sophocles, in leaning out the last sentence, because it was not comely for the sonne to vse it to his father.

* *D. Basileus in his exhortation to youth.*

Μέμνηθε τοῦ Ησίοδου, ὃς φησί, ἀριστὸν μὲν εἶναι τὴν παρ' ἐαυτοῦ τὰ δέοντα ξυνορῶντα: 2. Ἐὐδλὸν δὲ καὶ ζῆλον, τὴν τοῖς παρ' ἐτέρων ὑποδείχθαι ἐπαλμῶν: 3. Τὸν δὲ πρὸς οὐδ' ἑτέρον ἐπιτηδεύον, ἀχρεῖον εἶναι πρὸς πάντα.

¶ *M. Cic. Pro A. Cluentio.*

1. Sapientissimum esse dicunt eum, cui, quod opus sit, ipsi veniat in mentem: 2. Proxime accedere illum, qui aliter bene inuentis obtemperet. 3. In stultitia contra est, minus enim stultus est is, cui nihil in mentem venit, quam ille, qui, quod stultè alteri venit in mentem comprobatur.

Cicero both not playnely expresse the last sentence, but both inuent it fitty for his purpose, to taunt the folly and simplicity in his aduersary *Actius*, not weying wisely the subtle doings of *Chrysogonus* and *Stalennus*.

¶ *Tit. Livius in Orat. Minuti, Lib. 2. 2.*

1. Sæpe ego audiri milites: eum primum esse verum, qui ipse consulat, quid in rem sit: 2. Secundum eum, qui bene momenti obediat. 3. Qui, nec ipsi consulere nec alteri parere scit, eum extremi esse ingenij.

Now

the ready way to the Latin tong. 42

Now, which of all these foure, Sophocles, S. Basil, Cicero, or Liue hath exprest Henodus best, the iudgement is as hard, as the workmanship of euery one is most excellent in deede. An other example out of the Latin tongue also I will recite, for the worthines of the workman thereof, and that is Horace who hath so turned the beginning of Terence Eunuchus, as doth worke in me, a pleasaunt admiration, as oft so euer, as I compare those two places together, And though euery Maister, & euery good Scholer doe know y^e places, both in Terence & Horace, yet wyl I set them here in one place together that with moze pleasure they may be compared together.

Terentius in Eunuchus.

Quid igitur faciam? non eam? ne nunc quidem cum accersor ultro? an potius ita me comparem, non perpeti meretricum contumelias? exclusit: reuocat, redeam? non, si me obsecret. P A R M E N O a litle after
Here, quæ res in se neq; consilium neq; modum habet vllum, eam consilio regere non potes. In Amore hæc omnia insunt vitia, iniuriæ, suspiciones, inimicitia, induciæ, bellum, pax rursum. Incerta hæc si tu postules ratione certa facere, nihilo plus agas, q̃ si des operam, vt cum ratione insanias.

Horatius, lib. Ser. 2. Sary. 3.

Nec nunc cum me vocet ultro,

Accedam? an potius mediter finire dolores?

Exclusit: reuocat, yedeam? non si obsecret. Ecce

Seruus non paulo sapientior: O Here quæ res

Nec modum habet, neq; consilium, ratione modog,

Tractari non vult. In amore hæc sunt mala, bellum,

Pax rursum: hæc si quis tempestatis propè ritu

Mobilia, et cæca fluentia sorte, labore

Reddere certa, sibi nihilo plus explicet, ac si

Insanire pareat certa ratione, modog.

P.ii.

This

The second booke teaching

This exercise may bring much profite to ripe heads, and stay iudgements: because in trauayling in it, the minde must needs be very attentive, and busily occupied, in turning and tossing it selfe many wayes, and conferring with great pleasure, the variety of worthy wittes and iudgements together: But this harine may sone come thereby, namely to yong Scholers, least, in seeking other wordes, and new forme of sentences, they chaunce vpon the worde: for the which onely cause, Cicero thinketh this exercise not to be fit for yong men.

Epitome.

This is a way of studie, belonging rather, to matter, then to wordes: to memorie, then to utterance: to those that be learned alreadye, and hath smale place at all amonges yong scholars in Grammer scholes. It may profite priuately some learned men, but it hath hurt generallye learning it selfe very much. For by it we haue lost whole Trogus, the best part of T. Liuius, the goodly Dictionary of Pompeius festus, a great deale of the Cyuill lawe, and other many notable bookes, for the which cause, I doe the moze mislike this exercise both in olde and yong.

Epitome, is good priuately for himselfe that both worke it, but ill commonly for all other, that vse other mens labo therein: a silly poore kind of studie, not vnlike to the doing of those poore folke, which neither till, nor sowe, nor reape themselves, but gleane by stealth, vpon other mens groundes. Such haue empty barnes for deare yeares.

Grammer schooles haue felwe *Epitomes* to hurt them, except *Epitheta Textoris*, and such beggarlye gatheringes, as Horman, Whittington, and other like vulgares for making of latines: yea I doe wish, that all rules for yong scholars, were thoyter then they be. For without doubt, *Grammatica* it selfe, is soner and surer learned by examples of good authoys, then by the naked rules of Grammarians. *Epitome* hurteth moze, in the vniuersities and studie of philosophy:

Iosophy: but most of all, in diuinity it selfe.

In dead bookes of common places be very necessarye, to induce a man, into an orderly generall knowledg, how to referre orderly all that hee readeth, *ad certa rerum Capita* and not wander in study. And to that end did P. Lombardus the Master of sentences and Phil. Melancthon in our dayes, write two notable bookes of common places.

But to dwell in *Epitomes* and bookes of common places, and not to bind himselfe by dayly and orderly study, to read with all diligence, principally the holiest Scripture, and withall, the best Doctours, and so to learne to make true difference betwixt the authozity of the one, and the Countsell of the other, maketh so many seeming, and sunburnt ministers as we haue, whose learning is gotten in a summer heate, and washed away, with a Christmas snowe agayne: who neuerthelesse, are lesse to be blamed, then those blinde busshardes, who in late yeares, of wilfull maliciousnesse, would neither learne them selues, nor could teach others, any thing at all.

Paraphrasis hath done lesse hurt to learning; then *Epitome*: for no *Paraphrasis*, though there be many, shall euer take away Dauids Psalter. Erasmus *Paraphrasis* being neuer so good, shall neuer banishe the new Testament. And in an other schole, the *Paraphrasis* of Bocardus, or Sambucus, shall neuer take Aristocles *Rhetoricke*, nor Horace de *Arte Poetica*, out of learned mens handes.

But as concerning a schole *Epitome*, he that would haue an example of it, let him reade Lucian *περί κάλλους*, which is the very *Epitome* of Isocrates oration de laudibus Helene, whereby he may learne, at the least, this wise lesson, that a man ought to beware, to be ouer bolde, in altering an excellent mans worke.

Neuerthelesse, some kinde of *Epitome* may be vsed, by men of skilful iudgement, to the great profit also of others. As if a wise mā would take Halles Chronicle, where much good matter is quite marde with Indenture Englishe, and

The second booke teaching

first change, strange and inkhozne termes into proper, and commonly vsed woordes: next, specially to wæde out that, that is superfluous and tole, not onely where woordes be baynely heaped one vpon an other, but also where manye sentences of one meaning, be so clotted vp together, as though M. Hall had bene, not wryting the stozpe of England, but varping a sentence in Wytching Schoole: surely a wise learned man, by this way of *Epitome*, in cutting away woords and sentences, and diminishing nothing at all of the matter, should leaue to mens vse, a stozp, halfe as much as it was in quantitie, but twyse so good as it was, both for pleasure and also commoditie.

An other kinde of *Epitome* may be vsed likewise very well, to much profit. Some man, eyther by lustines of nature, brought by ill teaching, to a wrong iudgement, is ouer full of woordes and sentences, and matter, & yet all his woordes be proper, apt, & wel chose: all his sentences be round, & trimly framed: his whole matter grounded vpon good reason, & stuffed with full argumets for his intent & purpose: yet wth his talk shalbe heard, or his wryting be read, of such one as is either of my two dearest frendes, M. Haddon at home, or Ioh. Sturmius in Germany, that *Nimium* in him, which soles and vnlearned will most commende, shall either of these two, bite his lip, or shake his head at it.

This fulnes as it is not to be misliken in a yong man, so in farther age, in greater skill, and wayghtyer affayres, is to be temperated, or els discretion and iudgement shall seeme to be wanting in him. But if his style bee still ouer ranck and lustie, as some men being neuer so old and spent by yeaeres, will still be full of youthfull conditions, as was Syr F. Brian, and euermoze would haue bene: such a ranke and full wryter, must vse, if he will doe wisely the exer cise of very good kinde of *Epitome*, and doe as certayne wise men doe, that be ouer fat and fleshy: who leauing theyr owne full and plentiful table, goe to soiozne abroad from home for a while, at the temperate dyet of some sober man: and so
by

the ready way to the Latin tong. 44

by little and little, cut away the goodnesse that is in them. As for an example: If Orosius would leane of his lustines in striving agaynst S. Austen, and his ouer rancke rayling agaynst pooze Luther, and the truieth of Gods doctrine, and geue his whole study, not to write any thing of his owne for a while, but to translate Demosthenes, with so strait, fast, & temperate a stile in Latin, as he is in Greeke he would become so perfit & pure a writer, I beleue, as hath been seene none since Ciceroes dayes: And so, by doing himselfe and all learned much good, do others les harme, & Christs doctrine lesse iniury, then he doth: & with al, win vnto him selfe many woorthy frendes, who agreeing with him gladly, in the loue and liking of excellent learning, are soze to see so woorthy a wit, so rare eloquence, wholly spent and consumed, in striving with God and good men.

Amongest the rest, no man doth lament him more then I, not onely for the excellent learning that I see in him, but also because there hath passed privately betwixt him, and me, sure tokens of much good will, and frendly opinion, the one toward the other. And surely the distance betwixt London and Lysbon, should not stoppe, any kinde of frendly duty, that I could, either shew to him, or do to hym, if the greatestt matter of all did not in certayn poyntes, separate our mindes.

And yet for my part both toward him, and diuers others here at home, for like cause of excellent learning, great wil dome, and gentle humanity, which I haue seene in them, and felt at their handes my selfe, where the matter of difference is meere conscience in a quiet mind inwardly, & not contentions malice with spitefull rayling openly, I can be content to follow this rule, in mistakinge some one thing, not to hate for any thing els.

But as for all the bloudy beastes, as that sat Boze of the wood, or those brauling Bulles of Basan: or any lurking Dormous, blind, not by nature, but by malice, & as may be gathered of their done testimony, geue neuer to blindnes,

The second booke teaching

for getting ouer God & his word: or such as be so lusty run-
negates, as first, runne from God & his true doctrine, than,
from their Lozdes, Masters, & all duty, next fro them selues
and out of their wittes, lastly fro their Prince, countrey, and
all due alegance, whether they ought rather to be pitied of
good men, for their misery, or contemned of wise men, for
their malicious folly, let good and wise men determine.

And to returne to *Epitome* again, some will iudge much
boldenesse in me, thus to iudge of Oforius stile: but wise
men do know, that meane lookers on, may truly say, for a
well made picture: This face had bene more comely, if that
hie redde in the cheek were somewhat more pure sanguin
then it is: and yet the stander by, can not amend it himselfe
by any way.

And this is not wrytten to the disprayse but to the great
commendation of Oforius, because Tullie himselfe had the
same fulnesse in him: and therfore went to Rodes to cut it
away: and sayth himselfe: *recepit me domum prope mutatus,
nam quasi referuerat iam oratio.* Which was brought to pas-
se beleue, not onely by the teaching of Molo Appolonius,
but also by a good way of *Epitome*, in binding himselfe to
translate *veras Atticos Oratores*, and so to bring his style,
from all loose grosseesse, to such firme fastnes in latin, as is
in Demosthenes in Greeke. And this to be most true: may
easily be gathered, not onely of L. Crassus talke in .i. de
Or. but specially of Ciceroes owne deede in translating
Demosthenes and Elchines orations. *πρὸς τὸν* to that be-
ry end and purpose.

And although a man groundlye learned already, may
take much profit himselfe in using, by *Epitome*, to draw
other mens wordes for his owne memory sake, into shorter
rowme, as Conterus hath done very well the whole *Meta-
morphosis* of Ouid, and Dauid. Cethraus a great deale
better, the .ii. *Epules* of Herodotus, and Melancthon in
mine opinion, far best of all, the whole booke of Time, not
onely to his owne use, but to other mens profit and his
great

the ready way to the Latin tong. 47

great prayse, yet, *Epitome* is most necessary of all in a mans owne wyting, as we learne of that noble Poet Virgill, who if Donatus say trew, in wyting that perfect woorkes of the Georgickes, vled dayly, when he had wyitten 40. or 50. verses, not to cease cutting, paring, and polishing of them, till he had brought them to the number of 12. or 11.

And this exercise, is not moze needefully done in a great woork, then wisely done, in our common dayly wyting. either of letter, or other thing else, that is to say, to peruse diligently, and see and spye wisely, what is alwayes moze then needeth: For twenty to one, offend moze in wyting to much, then to little: euen as twenty to one, fall into sickness, rather by ouer much fulnes, then by any lacke or emptinesse. And therefore is he alwayes the best English Philistion, the best can geue a purgation, that is, by way of *Epitome*, to cut all ouer much away. And surely mens bodies, be not moze full of ill humors, then commonly mens myndes (if they be yong lusty, proude, like and loue them selues wel, as most men do) be ful of fantasies, opinions, errors, and faultes, not onely in inward inuention, but also in all their utterance, either by Pen, or talke.

And of all other men, euen those that haue the inuentiuest heades, for all purposes, and roundest tongues in all matters and places (except they learne and vse this good lesson of *Epitome*) commit commonly great faultes, then dull, staying silent men doe. For quicke inuentors, and sayre ready speakers, being boloned with their present habilitie to say moze, and perchaunce better to, at the soden for that present, then any other can doe, vse lesse helpe of diligence and study then they ought to doe: & so haue in the commonly, lesse learning and weaker iudgement, for all deepe considerations, then some duller heades, and slower tongues haue.

And therefore, ready speakers, generally be not the best, playnest, and wisest writers, nor yet the deepest iudgers in waighty affayres, because they doe not tarry to wey and iudge all thinges, as they shoulde: but hauing theyr
D. t. heare

The second booke teaching

heades ouer full of matter, be like pennes ouer full of inke, which will sooner blotte then make any sayze letter at all. Tyme was, when I had experience of two Ambassadors in one place, the one of a hote head to inuent, and of a hasty hand to wyte, the other, colde and stayd in both: but what difference of their doinges was made by wise men, is not vnknewen to some persons. The Bishop of Winchester Steph: Gardiner had a quicke head, and a ready tong, and yet was not the best wyter in England. Cicero in Brutus doth wisely note the same in Serg: Galbo and Q. Hortensius, who were both hote, lusty, and playne speakers, but coulde, lose, and rough wyters: And Tullie telleth the cause why, saying, when they speake, their tong was naturally charged with full tyde and wynde of their witte: when they wyte, their head was solitary, dull, and cauline, and so their style was blonte, and their wyting colde: *Quod vitium, sayth Cicero peringeniosis hominibus neq; satis doctis plerumque accidit.*

And therfore all quicke inuentors, and ready sayze speakers, must be carefull, that to their goodnes of nature, they adde also in any wise, study, labour, leasure, learning, and iudgement, and then they shall in deed, passe all other, as I know some do, in whome all those qualities are fully plawted, or els if they geue ouer much to their witte, and ouer little to their laboz and learning, they will sonest ouerreach in talke, and fardest come behinde in wyting what soeuer they take in hand. The methode of *Epitome* is most necessary for such kinde of men. And thus much concerning the vse or misuse of all kinde of *Epitomes* in matters of learning.

Imitatio.

Imitation is a faculty to expresse liuelye and perfectevely that example: which yee goe about to follow. And of it self it is large and wide: for all the woorkes of nature, in a manner be examples for arte to follow.

But

the ready way to the Latin tong. 46

But to our purpose, all languages, both learned and mother tongues, be gotten, and gotten onely by *Imitation*. For as ye use to heare, so ye learne to speake: if ye heare no other, ye speake not your selfe: and whom ye onely heare, of them ye onely learne.

And therefore, if ye would speake as the best and wisest doe, ye must be conuersant, where the best and wisest are: but if you be borne or brought vp in a rude country, ye shall not chuse but speake rudely: the rudest man of all knoweth this to be true.

Yet neuerthelesse the rudenes of common and mother tongues, is no bar for wise speaking. For in the rudest country, & most barbarous mother language, many be found that can speake very wisely: but in the Greeke and Latine tong, the two onely learned tongues, which be kept, not in common talk, but in private bookes, we finde alwayes, wisdom and eloquence, good matter and utterance neuer or seldom a sencer. For all such authours, as be fullest of good matter & right iudgement in doctrine, be likewise alwayes, most proper in wordes, most apte in sentence, most playne and pure in uttering the same.

And contrariwise, in those two tongues, all writers either in Religion, or any sect of Philosophy, who so euer be found rude in iudgement of matter, be commonly found as rude in uttering their minde. For Stoickes, Anabaptistes, and Friers, with Epicures, Libertines and Whorles, being most like in learning and life, are no sencer and pernicious in their opinions, then they be rude and barbarous in their writings. They be not wise, therefore that say, what care I for mans wordes or utterance, if his matter and reasons be good. Such men, say so, not so much of ignorance, as eyther of some singuler pride in themselves or some speciall malice of other, or for some private & partiall matter either in religion, or other kinde of learning. For good and choise meates, be no more requisite for helthy bodies, then proper and apte wordes bee for good matters,

D.ii.

and

The second booke teaching

And also playne and sensible utterance for the best and best reasons: in which two poyntes standeth perfect eloquence, one of the sayest, and rarest giftes that God doth geue to man.

Ye know not, what hurt ye do to learning, that care not for wordes, but for matter, and so make a dinoyse betwixt the tong and the hart. For marke all ages: look vpon the whole course of both the Greeke, and Latin tonge, and yee shall surely finde, that, when apte and good wordes began to be neglected, and properties of those two tongues to be confounded, than also began ill deedes to spring: straunge maners to crypsele good orders; newe and sond opinions to striue with olde and true doctrine, first in Philosophy: and after in Religion: right iudgement of all thinges to be peruertered, and so vertue with learning is contemned, and study left of: of ill thoughtes cometh peruerse iudgement of ill deedes springeth lewde taulke. Which foure misorders, as they marre mans life, so destroy they good learning withall.

But beholde the goodnesse of Gods prouidence for learning: all old authours and sectes of Philosophy, which were sondest in opinion, and rudest in utteraunce, as Stoickes and Epicures, first contemned of wise men, and after forgotten of all men, be so consumed by tymes, as they be now not onely out of vse, but also out of memozy of man: which thing, I surely thinke, will shortly chaunce, to the whole doctrine, and all the bookes of phantastickall Anabaptistes & Friers, and of the beastly libertines and Wonkes.

Agayne beholde on the other side, how Gods wisdome hath wrought, that of *Academici* and *Peripatetici*, those that were wisest in iudgement of matters, and purest in uttering their mindes, the first and chiefest, that wrote most and best, in either tong, as Plato and Aristotle in Greeke, Tullie in Latin, be so either wholly, or sufficiently left vnto vs, as I neuer knew yet scholer, that gaue himselfe to like, and loue, and folow chiefly those three Authours but be proued

the ready way to the Latin tong. 47

proued, both learned, wise, and also an honest man, if hee ioyned with all the true doctrine of Gods holy Bible, with out the which, by other thre, be but fine edge toles in a soles or madmans hand.

But to returne to *Imitation* agayne: There be thre kindes of it in matters of learning.

The whole doctrine of Comedies, and Tragedies, is a perfyte *imitation*, or fair liuely paynted picture of the life of euery degree of man. Of this *imitation* writeth Plato at large in *3. de Rep.* but it doth not much belong at this time to our purpose.

The second kind of *Imitation*, is to folow for learning of tonges and sciences, the best authoers. Here riseth, amongst proude and enuious wittes, a great controuersy, whether one or many are to be folowed: and if one, who is that one: Seneca, Cicero, Salust, or Caesar, and so forth in Greeke and Latin.

The third kinde of *Imitation*, belongeth to the second, as when you be determined, whether ye wil folow one or mo, to know perfectly, & which way to folow that one: in what place: by what meane and order, by what toles and instrumentes ye shall doe it, by what skill and iudgement, ye shall trewly discern, whether ye folow rightly or no,

This *Imitatio* is *disfimilis materiei similis tractatio*: and also *similis materiei disfimilis tractatio*, as Virgil folowed Homer: but the Argument of the one was Vlisles, to the other *Aneas*: Tullie persecuted Antonie with the same weapons of eloquence; that Demosthenes used before Agaynst Philip.

Horace foloweth Pindar, but either of them his owne Argument and person: as the one, Hiero, King of Sicilie, the other Augustus the Emperour: and yet both for like respects, that is, for their coragious stoutnes in warre, and iust gouernement in peace.

One of the best etamples, for right *Imitation*, we lacke, and that is Menander, whom our Terence, (as the matter requi

The second booke teaching

required) in like argument, in the same Persons, with equal eloquence, foot by foot did follow.

Some peeces remaine, like broken Jewelles, whereby men may rightly esteeme, and iustly lament, the losse of the whole.

Erasmus, the ornament of learning, in our time, doth wish that some man of learning and diligence, would take the like paines in Demosthenes and Tullie, that Macrobius hath done in Homer and Virgill, that is, to write out and ioine together, where the one doth imitate the other. Erasmus wishe is good, but surely, it is not good enough: for Macrobius gatheringes for *h* *Aeneidos* out of Homer, and Eobanus Hessus moze diligent gatheringes for the Bucolic kes out of Theocritus, as they bee not fully taken out of the whole heape, as they should bee, but euen as though they had not sought for them of purpose, but founde them scattered here and there by chance in their way: euen so one ly to point out, and nakedly to ioine together their sentences, with no farther declaring the maner and way how *h* one doth follow the other, were but a colde helpe, to the increase of learning.

But if a man would take this payne also, when he hath layd two places of Homer and Virgill, or of Demosthenes and Tullie together, to teach plainly withall, after this sort.

1. Tullie retaineth thus much of the matter, these sentences, these wordes.

2. This and that he leaueth out, which he doth wittely to this end and purpose.

3. Thus he addeth here.

4. This he diminisheth there.

5. This he ordereth thus, with placing that here, not there.

6. This he altereth and chaungeth, either in propertye of wordes, in forme of sentence, in substance of the matter or in one, or other convenient circumstance of the authors present purpose. In these few rude English wordes, are wapt

Wrought vp all the necessary toles and instrumentes, wherewith trewe *Imitation* is rightly wrought with all in any tongue. Which toles, I openly confesse, be not of mine owne forging, but partlye leste vnto me by the cunningest Master, and one of the worthiest Gentlemen that euer England bred, Syr Iohn Cheke: partly borrowed by me out of the shoppe of the dearest friend I haue out of England, I. Sr. And therefore I am the bolder to borrow of him, & here to leaue them to other, and namely to my Children: which toles, if it please God, that an other day, they may be able to vse rightly, as I doe wishe and dayly pray, they may doe, I shall be moze glad, then if I were able to leaue them a great quantity of land.

This foresayd order and doctrine of *Imitation*, woulde bring forth moze learning, and bred vp trewer iudgement, then any other exercise that can be vset, but not for pong be ginners because they shal not be able to consider duely thereof. And trewely, it may be a shame to good students who hauing so faire examples to folow, as Plato and Tullie, doe not vse so wise wayes in folowing them for the obtaining of wisdom and learning, as rude ignorant Artificers do, for gaigning a sinale commodity. For surely the meanest painter vseth moze witte, better arte, greater diligence, in his shoppe in folowing the Picture of any meane mans face, then commonly the best students doe, euen in the vniuersitie for the attaining of learning it selfe.

Some ignorant, vnlearned, and idle student: or some busy loker vpon this litle poyze booke, that hath neither will to do good him selfe, nor skill to iudge right of others, but can lustely contemne, by pride and ignorance, all painfull diligence and right order in study wil perchance say, that I am to precise, to curious, in marking and pibling thus about the *Imitation* of others: and the olde and worthy Authors did neuer busy their heades and wittes, in folowing so precisely, either the matter what other men wrote or els the maner how other men wrote. They will say, if we were a

D, iiii,

playne

The second booke teaching

plaine slavery, and injury to, to shackle and tie a good wit,
and hinder the course of a mans good nature, with suche
bondes and seruitude, in following other.

Except such men thinke themselves wiser then Cicero,
for teaching of eloquence, they must bee content to turne a
new leafe.

The best booke that euer Tullie wrote; by all mens
iudgement, and by his owne testimony too, in writing
whereof, he employed most care, study, learning and iudge-
ment is his booke *de oratore ad Q. F.* Now let vs see, what
he did for the matter, & also for the maner of writing there
of. For the whole booke consisteth in these two poynts one-
lie: In good matter, and good handling of the matter. And
first, for the matter, it is whole Aristotles, what so euer
Antonie in the second, and Crassus in the thirde doth teach.
Trust not me, but beleue Tullie him selfe, who writeth so,
first, in that goodly long Epistle ad P. Lentulum, and after
in diuerse places ad Atticum. And in the very booke it selfe,
Tullie will not haue it hidden, but both Catulus and Cra-
sus doe oft & pleasantly lay that skelth to Antonius charge.
Now for the handling of the matter, was Tullie so precise
and curious rather to follow an other mans patterne then
to inuent some new shape him selfe, namely in that booke,
wherein he purposed, to leaue to posteritie, the glory of his
witte: Yea forsooth, that he did. And this is not my gessing
and gathering no; onely performed by Tullie in very deede
but vttered also by Tullie in plaine wordes: to teach other
men thereby, what they shoulde doe, in taking like matter
in hand.

And that which is specially to be marked, Tullie doth vt-
ter plainely his conceyt and purpose therein, by the mouth
of the wisest man in all that compaigny: for (sayth Seuola
him selfe.) *Cur non imitamur, Crasse, Socratem illum, qui est in
Phaedro Platonis. &c.*

And farther to vnderstand, that Tullie did not obiter &
by chaunce, but purposely and mindfullie bend him selfe to a
precise

the ready way to the Latin tong. 49

precise and curious imitation of Plato, concerning the shape and forme of those bookes: marke I pray you, how curious Tullie is to utter his purpose and doing therein, writing thus to Atticus.

Quod in his oratorijs libris, quos tantoperè laudas, personam desideras Scauola, non eam temerè dimoui: Sed feci idem, quod in πολιτεια. Deus ille noster Plato, cum in Piræum Socrates venisset ad Cephalum locupletem & festiuium senem, quoad primus ille sermo haberetur, adest in disputando senex: Deinde, cum ipse quoq; commodissime locutus esset, idrem diuinā dicit se velle discedere, neq; postea reuertitur. Credo Platonem vix putasset satis consonum fore, si hominem id ætatis in tam longo sermone diutius retinisset: Multo ego satius hoc mihi cauendum putauī in Scauola, qui & ætate & valitudine erat ea qua meministi, & his honoribus, ut vix satis decorum videretur eum plures dies esse in Crassi Tusculano. Et erat primi libri sermo non alienus a Scauola studijs: reliqui libri τυχολογίαν habent, ut scis. Huic ioculatoria disputationi senem illum vt noras, interesse sanè nolui.

If Cicero had not opened hymselfe, and declared hym owne thought and doinges herein, men that be idle, and ignorant, and enuious of other mens diligence and well doinges, woulde haue swozne that Tullie had neuer minded any such thing, but that of a precise curiositie, we sayne and forge, and fatter such thinges of Tullie, as he neuer ment in deede. I write this, not for naught: for I haue hard som both well learned, and otherwayes very wise, that by their lustie misliking of such diligence, haue drawne back the forwardnes of very good wittes. But euen as such men them selues, doe sometymes stumble vppon doyng well by chaunce, and benefite of good witte, so woulde I haue our Scholer alwayes able to doe well by order of learning, and right skill of iudgement.

P.L.

Con-

The second booke teaching

Concerning Imitation, many learned men haue written with much diuersity for the matter, and therefore with greate contrarietie some stomacke amongst them selues. I haue reade as many as I could get diligently, and what I thinke of euery one of them, I will freely say my minde. With which freedom I trust good men will beare, because it shall tende to neither spitefull nor harmful con-
trouersy.

Cicero.

In Tullie, it is well touched, shortly taught, not fully declared by *Ant.* in 2. de Orat. and afterward in *Orat. ad Brutum*, for the liking and misliking of *Isoocrates*: and the contrarye iudgement of Tullie agaynst *Calvus*, *Brutus*, and *Calpurnius*, de genere dicendi *Attico* & *Asiatico*.

Dio. Halic.
car.

Dionis. Halic. περί μυσθίων I scarce is lost: which Authoz, next *Aristotle*, *Plato*, and *Tullie*, of all other, that write of eloquence, by the iudgement of them that be best learned, deserueth the next prayse and place.

Quintil.

Quintilian writeth of it shortly & coldly for the matter, yet hotely and spitefully inough, agaynst the Imitation of *Tullie*.

Erasmus.

Erasmus, being more occupied in spying other mens faultes, then declaring his owne aduise, is mistaken of many, to the great hurt of studie, for his authozitie sake. For he writeth rightlye, rightlye vnderstanded: he and *Longolius* onely differing in this, that the one seemeth to geue ouermuch, the other ouer litle to him, whom they both, best loued, and chieflye allowed of all other.

Budaeus.

Budaeus in his Commentaries roughlye and obscurely, after this kinde of writing: and for the matter, caried somewhat out of the way in ouermuch misliking the Imitation of *Tullie*.

Ph. Melan-
lanch.

Phil. Melancthon, learnedly and truly.

Ioan. Camer.
Sambucus.

Camerarius largelye with a learned iudgement but somewhat confusedly, and with ouer rough a stile.

Sambucus, largelye, with a right iudgement but somewhat a crooked stile.

Other

Whether haue written also, as Cortesius to Polician, and that verie well: *Bemhus ad Picum* a great deale better, but *Ioan. Sturmius de Nobilitate literata, & de Amissa dicendi ratione*, farre best of all, in mine opinyon, that euer toke this matter in hand. For all the rest, declare chiefly this poynt, whether one, or many, or all are to be followed, but Sturmius onely hath most learnedlie declared, who is to be followed, what is to be followed, and the best point of all, by what way & order, true Imitatio is rightly to be exercised. And although Surmius herein doth farre passe all other, yet hath he not so fully and persutely done it, as I doe wishe he had, and as I know he could. For though he hath done it persutely for precept, yet hath hee, not done it persutely inough for example: which he did neither for lacke of skill, nor by negligence, but of purpose, contented with one or two examples, because he was minded in those two booke, to write of it both shortly and also had to touch other matters. *Barthol. Riccius Ferrariensis* also hath written learnedly, diligently, and very largely of this matter, euen as hee did before very well *de apparatu lingue Lat.* He writeth the better in myne opinion, because his whole doctrine, iudgement, and order, seemeth to be borrowed out of *Io. Stur.* booke. He addeth also examples, the best kind of teaching: wherein he doth well, but not well inough: in deede, he committeth no fault, but yet, deserueth small prayse. He is content with the meane, and foloweth not the best: as a man that woulde feede vpon Acornes, when he may eate, as good cheape, the finest wheat bread. He teacheth for example, where and how; two or three late Italian Poetes do follow Virgil: and how Virgil him selfe in the storie of Dido, doth wholie Imitate *Caullus* in the like matter of *Adriadna*. Wherein I like better his diligence and order of teaching then his iudgement in choice of examples for Imitation. But if he had done thus: if he had declared where and how, how oft and how many wayes Virgil doth follow Homer, as for example the coming of *Vlisses* to *Alcynous* and *Calypso*,
P. ii.
with

Cortesius.
P. Bembur.
Ioan. Sturmius.

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with the comming of *Aeneas* to Carthage and Dido. Like wise the games, running, wrestling, and shooting, that *Achilles* maketh in Homer, with the selfe same games, that *Aeneas* maketh in Virgil: The harnesse of *Achilles*, with the harnesse of *Aeneas*, and the manner of making of them both by *Vulcane*: The notable combate betwixt *Achilles* and *Hector*, with as notable a combat betwixt *Aeneas* and *Turmis*. The going downe to hell of *Ulisles* in Homer, with the going downe to hel of *Aeneas* in Virgil: and other places insynite moe, as similitudes, narrations, messages, descriptions of persons, places, battels, tempestes, shipwackes, and common places for diuerse purposes, which be as precisely taken out of Homer, as euer did *Waynter* in London follow the picture of any faire personage. And when these places had bene gathered together by this way of diligence, then to haue conferred them together by this order of teaching, as diligently to marke what is kept and used in either author, in wordes, in sentences, in matter: what is added: what is left out: what ordered otherwise, either *preponendo*, *interponendo*, or *postponendo*: And what is altered for any respect, in word, phrase, sentence, figure, reason, argument, or by any way of circumstance: If *Riccus* had done this, he had not onely bene wel liked for his diligence in teaching, but also iustlie commended for his right iudgement in right choice of examples for the best *Imitation*.

Riccus also for *Imitation* of prose declareth where and how *Longolius* doth follow *Tullie*, but as for *Longolius*, I would not haue him the patern of our *Imitation*. In deede in *Longolius* shoppe, be proper and fayre shewing colers, but as for shape, figure, and naturall cumlines, by the iudgement of best iudging artificers, he is rather allowed as one to be bozne withall, then specially commended as one chieflie to be followed.

If *Riccus* had taken for his examples, where *Tullie* hym selfe followeth either *plato* or *Demosthenes*, he had shotten at the right marke. But to excuse *Riccus* some what, though

though I can not fullie defend him, it may be sayd, his purpose was, to teach onelye the Latin tounge, when this way that I doe wish, to ioyne Virgil with Homer, to read Tullie with Demosthenes and Plato, requireth a cunning and perfyte Maister in both the tonges. It is my wishe in deed and that by good reason: For whofoeuer will write well of any matter, must labour to expresse that, that is perfit, and not to stay and content himselfe with the meane: yea, I say farther, though it be not vnpossible, yet it is very rare, and maruelous hard, to proue excellent in the Latin tong, for him that is not also well sene in the Greeke tounge. Tullie him selfe, most excellent of nature, most diligent in labour brought vp from his cradle, in that place, and in that tyme, where and when the Latin tong most flozyshe nat urall ye in euery mans mouth, yet was not his owne tounge able if selfe to make him so cunning in his owne tong, as he was in deede: but the knowledge and *Imitation* of the Greeke tong withall.

This hee confesseth himselfe: this he vttereth in many places, as those can tel best, that vse to read him most.

Therefore thou, that shottest at perfection in the Latin tong, thinke not thy selfe wiser then Tullie was, in choice of the way, that leadeth rightly to the same: thinke not thy witte better then Tullies was, as though that may serue thee that was not sufficient for him. For euen as a hauke lieth not hie with one wing: euen so a man reacheth not to excellency with one tong.

I haue bene a looker on in the Cockpit of learning these many yeares. And one Cock onely haue I knowne, which with one winge, euen at this daye, doth passe all other in myne opinion, that euer I saw in any pitte in England, though they had two winges. Yet neuerthelesse, to flie well with one wing, to runne fast with one leg, be rather, rare Paisteries much to be marueled at, the sure examples safe lie to bee folowed. A Bishop that now liueth, a good man,

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whose iudgement in Religion I better like, then his opinion in perfectnes in other learning; sayd once vnto me: we haue no need now of the Greeke tongue, when all thinges be translated into Latin. But the good mā vnderstood not, that euen the best translation, is, for meere necessity, but an euill impediment to flye withal, or a heuy stumpy leg of wood to goe withall: such the higher they flye, the sooner they faller and faile: the faster they runne, the offer they stumble and sozer the fall. Such as will needes so flye, may flye at a poye and catch a Dawe: And such runners, as commonlie, they shoue and sholder to stand for most, yet in the end they come behinde others, and deserue but the hopshackles, if the Players of the game be right iudgers.

Optima ratio Imitationis.

Wherefore in perusing thus, so many diuerse booke for Imitation, it came into my head, that a very profitable booke might be made *de Imitatione*, after an other sort, then euer yet was attempted of that matter, conteyning a certayne few fitte preceptes, vnto the which should be gathered and applied, plenty of examples; out of the choicest authours of both the tongues. This worke would stande, rather in good diligence, for the gathering, and right iudgement for the apt applying of those examples: then any great learning or vnderstanding at all.

The doing thereof, would bee more pleasaunt, then paynfull, and would bring also muche profite to all that should read it, and great prayse to him that would take it in hand, with iust desert of thankes.

Erasmus, order in his studie.

Erasmus, geuing him selfe to reade ouer all Authours Greeke and Latin, sameth to haue prescribed to himselfe this order of reading: that is, to note out by the way, thre speciall pointes: All Adagies, all similitudes, and all witty sayings of most notable personages: And so by one labour he left to posteritie thre notable booke, and namely two his *Chiliades*, *Apothegmata*, and *Similia*. Likewise if a good student would bend himselfe to read diligently ouer Iulius

and

& with him also at the same time, as diligently Plato & Xenophō, with his bookes of Philosophie, Isocrates, & Demosthenes with his orations, & Aristotle with his Rhetorickes: which fewe of all other, be those, whome Tullie best loved, & specially followed: and would mark diligently in Tullie, where he both *exprimere* or *effingere* (which be the very proper words of Imitatio) either *Copiam Platonis* or *venustatē Xenophontis*, *suauitatem Isocratis*, or *vim Demosthenis*, *propriam* & *puram subtilitatem Aristotelis*, and not onely write out the places diligently, and lay them together orderly, but also to conferre them with skilfull iudgement by those fewe rules, which I haue expressed now twice before: if that diligence were taken, if that order were blessed, what perfit knowledge of both the tongues, what ready and pithy utterance in all matters, what right and deepe iudgement in all kinde of learning would follow, is scarce creditable to be beleueed.

Cicero.)

Plato.
Xenophon.
Isocrates.
Demosth.
Aristotles.

These bookes be not many nor long, nor rude in speech nor meane in matter, but next the Maiesty of Gods holy worde, most worthy for a man, the lover of learning and honesty, to spende his life in. *¶* Yea, I haue heard it of the *¶* Cheke many tymes say: I would haue good a student passe and to ney through all Authours both Graeke and Latin: but be that will dwell in these fewe bookes onely first in Gods holy Wyble, and then toyne with it, Tullie in Latin; Plato, Aristotle; Xenophon; Isocrates; and Demosthenes: in Graeke: must needs procure an excellent man.

Some men already in our dayes, haue put to their helping hands, to this worke of Imitation: as Perionius Her. Stephanus, in *de Dictionario Ciceroniano*, & P. Victorius most prayse worthy of all, in that his learned worke containing us. *¶* *lib. bookes de varia lectione*: in which bookes he toyne diligently together, the best Authours of both the tongues where one doth seeme to imitate an other.

Perionius.
H. Steph.
P. Victorius.

But all these, with Macrobius, Hossius, and other be

The second booke teaching

No more but common porters, carriers, and bringers of matter and stuffe together. They order nothing: They lay before you what is done: they do not teach you how it is done. They busy not themselves with forme of building: They doe not declare, this stuffe is thus framed by Demosthenes, and thus and thus by Tullie, and so likewise in Xenophon, Plato, and Isocrates, and Aristotle. For ioyning Virgil with Homer, I haue sufficiently declared before.

Pindarus.
Horatius.

The like diligence I would wish to be taken in Pindar, and Horace, an equall match for all respectes.

Sophocles.
Euripides.
Seneca.

In Tragedies, (the goodliest Argument of all, and for the vse, either of a learned preacher, or a Ciuill Gentleman, more profitable then Homer, Pindar, Virgil, and Horace: yea comparable in mine opinion, with the doctrine of Aristotle, Plato, and Xenophon,) the Grecians, Sophocles, and Euripides, far ouermatch our Seneca in Latin, namely in *δὲcora* & *Decora*, although Seneca his elocution, and verse be very commendable for his tyme. And for the matters of Hercules, Thebes, Hyppolytus, and Troie, his imitation is to be gathered into the same booke, and to be tryed by the same touchstone, as is spoken before.

In histories, and namely in Liuius, the like diligence of imitation, could bring excellent learning, and breed stayed iudgement, in taking any like matter in hand.

T. Liuius.

Onely Liuius were a sufficient taske for one mans studie, to compare him, first with his fellows for all respectes,

Dion. Halicarn.
Polibius.

Dion. Halicarnassus: who both lived in one tyme: tooke both one history in hand to write: deserved both like prayse, of learning and eloquence. Then with Polybius that wise writer, whom Liuius professeth to follow: & if he would deny it, yet it is playne that the best part of the thyrd Decade in Liuius, is in a manner translated out of the thirde and rest of

Thucydides.

Polybius. Lastly with Thucydides, to whose imitation Liuius is curiously bent, as may well appeare by that oration of hale of Campania, asking ayde of the Romanes agaynst the Samnites, which is wholly taken, Sentence,

1. Decad.
lib. 7.

Rea.

the ready way to the Latin tongue. 33

Reason, Argument, and order, out of the Oration of Cor-
eyra, Asking like ayde of the Athenienles against them of Thucid.^{re}
Corinth. If some diligent student would take paynes to
compare them together, he should easely perceiue, that I do
say trew. A booke, thus wholly filled with example of Imita-
tioⁿ, first out of Tullie, compared with Plato, Xenophon,
Isocrates, Demosthenes and Aristotile: then out of Virgil
and Horace, with Homer and Pindar: next out of Seneca
with Sophocles and Euripides: Lastlye out of Liuij, with
Thucydides, Polibius and Halicarnassaus gathered with
good diligence, and compared with right order, as I haue ex-
pressed befoze, were an other maner of worke for all kinde
of learning, & namely for eloquence, then be those colde gathe-
ringes of Macrobius, Hestus, Perionius, Stephanus, and
Victorius, which may be vsed, as I sayd befoze, in this case,
as porters and carters, deseruing like payse, as such mē doe
wages, but onely Scurmus is he, out of w^ho, the trew sur-
uey and whole wo^rmanship is specially to be learned.

I trust, this my writing shall geue some good student
occasion, to take some pece in hand of this worke of Imita-
tion. And as I had rather haue any doe it, then my selfe, yet
surely my self rather thā none at all. And by Gods grace, if
God doe lend me life, with health, frē leysure and liberty,
with good liking and a merry hart, I will turne the best
part of my studie and tyme, to toyle in one o^r other pece of
the worke of Imitation.

This diligence to gather examples, to geue light and
vnderstanding to good preceptes, is no new inuention, but
specially vsed of the best Autho^rs and oldest writers. For
Aristotile himselfe (as Diog. Laertius declareth) when hee
had written that goodly booke of the Topickes, did gather
out of sto^ries and Oratours, so many examples as filled xv.
bookes, onely to expresse the rules of his Topickes. These
were the Commentaries, that Aristotile thought fit for hys
Topickes: And therfore to speake as I thinke, I neuer saw
yet any Commentary vpon Aristotiles Logicke, e^uther in
Greeke

Opus dere-
cta imitandi
ratione.

Aristoteles.

Commēta-
rij Græci &
Latini in
Dialect.
Aristotelis.

M. i.

Greeke

The second booke teaching

Greeke or Latine, that ever I liked, because they be rather spent in declaring scholepoynt rules, then in gathering fit examples of use and vnderstanding, either by pen or talke. For preceptes in all authours, and namely in Aristotle, without applying vnto them, the Imitation of examples, be hard, drye, and colde, and therefore barren, vnfruitfull, and vnpleasant. But Aristotle, namely in his Topickes and Elenches, should be, not onely fruitfull, but also pleasant too, if examples out of Plato, and other good authours, were diligently gathered, and aptly applied vnto his most perfect preceptes there. And it is notable, that my friend Scipio Morison writeth herein, that there is no precept in Aristotles Topickes, whereof plenty of examples be not manifest in Platos workes. And I heare say, that an excellent learned man Tomitanus in Italie, hath expressed every fallation in Aristotle, with diuerse examples out of Plato. Would to God, I might once see, some worthy student of Aristotle and Plato in Cambridge, that would toyne in one booke the preceptes of the one, with the examples of the other. For such a labour, were one speciall peece of that worke of Imitation, which I doe wishe were gathered together in one Volume.

Cambridge, at my first comming thither, but not at my going away, committed this fault in reading the preceptes of Aristotle without the examples of other Authours: But herein, in my tyme these men of worthy memory, M. Redman, M. Cheke, M. Smith, M. Haddon, M. Watson, put so to their helping handes, as that vniuersity, and all students there, as long as learning shall last, shall be bounde vnto them, if that trade in study be truly followed, which those men left behinde them there.

By this finale mention of Cambridge, I am caried into three imaginations: first, into a sweete remembrance of my tyme spent there: then, into some carefull thoughts, for the grieuous alteration that followed sone after: lastly, into much ioy to beare tell, of the good recovery and earnest forwardingnes

Precepta in
Aristot.
Exempla in
Plato.

wardnes in all god learning there againe.

So bitter these my thoughtes somewhat more largelye were somewhat beside my matter, yet not very faire out of the way, because it shall wholly tend to the god encouragement and right consideration of learning, which is my full purpose in wyting this litle booke: whereby also shall well appeare this sentence to be most true, that onely god men, by their gouernment & example, make happy times in euery degree and state.

Doctour Nico. Medcalfe, that honorable father, was Maister of S. Iohnes Colledge, when I came thither; A man meanelie learned himselfe, but not meanely affectioned to set forthward learning in others. He founde that Colledge spending scarce two hundred markes by the yeare: he left it spending a thousand markes and more, which he procured not with his money, but by his wise doings: not chargeably bought by him, but liberally geuen by others by his means, for the zeale & honoz they bare to learning. And that which is worthy of memorie, all these gentles were almost for then men: who being liberally rewarded in the seruice of their Prince, bestowed it as liberally for the good of their Countrey. Some men thought therefore, that D. Medcalfe was partiall to Northen men: but sure I am of this, that Northen men were partiall, in doing more good, and giuing more laides to the furtherance of learning, then any other countrye me. in those dayes did: which deeds should haue bene rather an example of goodnes, for other to follow, then matter of malice, for any to enuie, as some there were that did.

Doct. Nich.
Medcalfe.

The particu-
larity of
Northen
men in S.
Iohnes
Colledge.

Truely, D. Medcalfe was partiall to none; but indifferent to all: a maister for the whole, a father to euery one, in that Colledge. There was none so poore, if he had, either wil to goodnes or wit to learning, that could lacke being there, or should depart from thence for any need. I am witnes my selfe, that many many tymes was brought into yong mens studies by strangers whom they knew not. In which doing this worthy Nicolaus followed the steppes of good olde S.

N. ii.

Nico-

The second booke teaching

Nicolaus, that learned Bishop. He was a Papist in dede, but would to God, amongst all Protestants I might once see but one, that would winne like prayse, in doing like good for the aduancement of learning and vertue. And yet, though he were a Papist, if any yong man, genen to new learning (as they termed it) went beyond his fellows, in witte, laboꝝ, and towardeines, euen the same, neither lacked open prayse to encourage him, nor private exhibition to maintayne him as woꝝthy. By I. Cheke, if hee were alive, would beare good witnes, and so can many moe. I my selfe one of the meanest of a great number, in that Colledge, because there appeared in it some finall shew of towardeines, and diligence, lacked not his fauor, to farther me in learning.

And being a boy, new Bachelor of Arte, I chanced to chenges my companions to speak agaynst the Pope, which matter was then in euery mans mouth, because D. Haines and D. Skippe were come from the Courte, to debate the same matter, by preaching and disputation in the vniuersitie. This happened the same yere, when I stood to be felow there; my taulke come to D. Medcalfes eare: I was called befoꝝe him and the Seniors: and after grauous rebuke & some punishment, open warning was genen to all the fellows, none to be so hardie to geue me his voyce at that election. And yet foꝝ all those open threates, the good Father hymselfe prouide procured, that I should euen then be chosen fellow. But, the election being done, he made countenaunce of great discontentation thereat. This good mans godnes, and fatherly discretion, vsed towards me that one day shall neuer out of my remembrance all the dayes of my life. And foꝝ the same cause, haue I put it here, in this small record of learning. Foꝝ next Gods prouidence, surely that day, was by that good fathers meanes, *Dies natalis*, to me, foꝝ the whyle foundation of the poꝝe learning I haue, and of all the furtherance that hetherto else where I haue obtained.

This his godnes stood not still in one oꝝ two, but flowed about

abundantly ouer all that Colledge, and brake out also to nozise the good wittes in euery part of that vniuersity: where by, at his departing thence, hee left such a companie of fellows and scholars in S. Iohnes Colledge, as can scarce bee found now in some whole vniuersity: which, either for diuinitie, on the one side or other, or for Ciuill service to the Prince and countrie, haue bene, and are yet at this day, notable ornaments to this whole Realme: yea S. Iohnes, did the so flourish, as Trinity colledge, that princely house now, at the first creatio, was but *Colonia deducta* out of S. Iohnes, not onely for their Maister, fellows, and scholars, but also which is more, for their whole, both order of learning, and discipline of manners: & yet to this day, it neuer toke Maister but such as was bred by before in S. Iohnes: doing the betwix of a good *Colonia* to her *Metropolis*, as y ancient cities in Grece and some yet in Italie, at this day are accustomed to doe.

S. Iohnes stode in this state, vntill those heauye tymes, and that greuous change that chanced, An. 1553. when moe perfect scholars were disperied from thence in one moneth, then many yeares can reare vp agayne. For, when *Aper de Sylua* had passed the seas, and fastened his fote agayne in England, not onely the two sayze groues of learning in England were eyther cut vp, by the roote, or troden downe to the ground, and wholie went to wracke, but the young spryng there, and euery where else, was pitifully nipt and ouertroden by very beastes, and also the sayze standers of all, were roted vp, and cast into the fire, to the great weakningeuen at this day of Christes Church in England, both, for Religion and learning.

And what good could chaunce then to the vniuersities when some of the greatest, though not of the wisest nor best learned, nor best men neither of that side, did labour to perswade, that ignorance was better then knowledge, which they ment, not for the laitie onely, but also for the greatest rabble of their spiritualtie, what other pretence openly to e-

The second booke teaching

uer they made: and therfore did some of them at Cambridge (whom I will not name openly,) cause hedge prieres sette out of the contrie, to be made fellowes in the vniuersitye: saying, in their talke priuily, and declaring by their deedes openlie, that he was, fellow good enough for their tyme, if he could weare a golwe and a tipet cumlye, and haue hys crowne shoyne saye and roundly, and could turne his Boz, tesse and pie readilie: which I speake not to rezone any order either of apparell, or other due tye, that may be well and indifferently vsed, but to note the misery of that tyme, when the benefites prouided for learning were so folowly misused. And what was the fruite of this seede: Merely, iudgement in doctrine was wholly altered: order in discipline very sore changed: the loue of good learning, began suddenly to waie told: the knowledge of the tonges (in spite of some that therein had flourished) was manifestly contemned and so, þ way of right studie purposely peruered: the choise of god authoys of malice confounded. Olde sophistrye (I say not well) not drow, but that now rotten sophistry began to beard and holdet wylke in her owne tong: yea, I know that heades were cast together, and counsell deuised, that *Duns*, with all the rabble of barbarous questionists, shoulde haue dispossessed of their place and rowmes, Aristotle Plato, Tulhe and Demosthenes, when god M. Redman, and those two worthy starres of that vniuersity, M. Cheke, and M. Smith, with their scholers, had brought to flourish as notable in Cambridge, as euer they did in Græce and in Italye: and for the doctrine of those fouer, the foure pillars of learning, Cambridge then geuing place to no vniuersitie, neyther in France, Spayne, Germanie, nor Italie. Also in outward behauiour, then began simplicitie in apparell, to be layd aside: Courtly gallantnes to be taken vp: frugalitie in diet was prinately disliked: Towne going to good cheare openly vsed: honest pastimes, ioyned with labour, left of in the fieldes: vnthriftye and idle games, haunted corners, occupied in the nightes: contention in youth, no where for leare.

Aristot.
Plato.
Cicero.
Demosthe.

Shooting.

learning: factions in the elders euery where for trifles. All which miseries at length by Gods pꝛouidence, had their end 16. Nouemb. 1558. Since which time, the young spring hath shot vp so fayre, as now there be in Cambridge agayne, many goodly plantes (as did well appeare at the quenes maiesties late being there) which are like to grow to mighty great timber, to the honoꝛ of learning, and great good of their contrie, if they may stand their tyme, as the best plantes there were wont to doe: and if som old dotterel trais, with standing ouer nie them, and dropping vpon them, doe not either hinder, oꝛ croke their growing, where in my feare is y^e lesse, seeing so woꝛthy a iustice of an Wyze hath the pꝛesent ouersight of that whole chace, who was himself sometime in the fayrest spring that euer was there of learning, one of the soꝛwardest yong plantes, in all that woꝛthy Colledge of S. Iohnes: who now by grace is growin to such greatnes, as, in the temperate and quiet shade of his libeome, next the pꝛouidence of God, and godnes of one in these our dayes, *Religio* soꝛ sinceritie, *litera* soꝛ oꝛder and aduainement, *Respub* soꝛ happy and quiet gouernement, haue the great reioycing of all good men, specially reposed them selues.

Now to returne to that Question, whether one, a few, many, all, are to be followed, my aunswere shalbe short: All, soꝛ him that is desirous to know all: yea, the woꝛst of all, as Questionistes, and all the barbarous nation of schole men, helpe soꝛ one oꝛ other consideration: But in euerte sepe-
perate kinde of learning and study, by it selfe, ye must follo-
low, chiefly a few, and chieflie some one, and that namely in our schole of eloquence, either soꝛ penne oꝛ talke. And as in poꝛtrature & paynting, wise men chuse not that woꝛk-
man, that can onely make a fayre hand, oꝛ a well fashioned
legge, but such a one, as can furnish vp fully, all the se-
sures of the whole body of a man, woman and child: and with all
is able to, by good skil, to geue to euery one of these thre, in
their pꝛoper kinde, the right soꝛme, the true figure, the na-

The second booke teaching

for all colour, that is fit and due, to the dignity of a man, to the beauty of a woman, to the sweetnes of a yong babe: such likewise, doe we seeke such one in our schole to follow, who is able alwayes, in all matters, to teach plainely, to delight pleasantly, and to cary away by force of wise talke, all that shall heare or reade him, and is so excellent in deede, as wit is able, or witte can hope, to attaine vnto: And this not onely to serue in the Latin or Greke tong, but also in our owne English language. But yet, bicause the prouidence of God hath left vnto vs in no other tong, saue onely in the Greeke and Latin tong, the true preceptes, and perfite examples of eloquence, therefore must we take in the Authoꝝ onely of those two tonges, the true Paternes of eloquence, if in any other mother tong we tooke to stayne, either to perfect by terance of if our selues, or skilful iudgement of it in others.

And now to know, what Authoꝝ both meddle onely with some one peece and member of eloquence, and who both perfectly make by the whole bodie, I will declare, as I can call to remembꝛaunce the godly talke, that I haue had oftentimes, of the true difference of Authoꝝ, with that Gentleman of worthy memoꝝy, my dearest friend, and teacher of all the little paye learning I haue, *Scy* Iohn Cheke.

The true difference of Authoꝝ is best knowne, *per diuersa genera dicendi*, that every one vnderstandeth. And therefore here I will deuide *genus dicendi*, not into these thre, *Tenne, mediocre, & grande*, but as the matter of euery Authoꝝ requirereth, as

in Genus	{	Poeticum.
		Historicum.
		Philosophicum.
		Oratorium.

These differ one from an other, in choice of wordes, in framing of sentences, in handling of Argumentes, and vse of right forme, figure, and number, proper and fitte for euery.

euery matter, and euery one of these is diuerse also in it selfe, as the first.

Poeticum in {
Comicum.
Tragicum.
Epicum.
Melicum.

And here, whosoever hath bene diligent to reade aduisedly ouer, Terence, Seneca, Virgil, Horace, or els Aristophanes, Sophocles, Homer, and Pindar, and shall diligently marke the difference they vse, in propriety of words in forme of sentence, handling of the matter, he shall easely perceiue what is fitte, and *decorum* in euery one to the true vse of perfit Imitation. When M. Watton in S. Johns Colledge at Cambrige wrot his excellent Tragedy of Absalon, M. Cheke, he and I, for that part of true Imitation, had many pleasaunt talkes together, in comparing the precepts of Aristotle and Horace *de Arte poetica*, with the examples of Euripides, Sophocles, and Seneca. Fewe men, in writing of Tragedies in our dayes haue shotte at thys marke, Some in England, moe in France, Germanie, and Italie, also haue written Tragedies in our tyme: of the which, not one I am sure is able to abide the trewe touche of Aristotles preceptes, and Euripides examples, saue onely two, that euer I saw, M. Watsons Absalon, and Georgius Buckananus Iephthe. One man in Cambridge, well liked of many, but best liked of himselfe, was many times bold and busy, to byzing matters vpon stages, which he called Tragedies. In one, whereby he looked to wyne hys spurres, and whereat many ignorant fellows fast clapped their bandes he began the *Protafis* with *Trochaeis Oïonariis*: which kinde of verse, as it is but seldome and rare in Tragedies, so is it neuer bled, saue onely in *Epiasts*: when the Tragedy is hyest and hottest, and full of greatest troubles. I remember full well what M. Watton merely sayd vnto me of his blindnesse and belonnesse in that behalfe ab-

R. i.

though

The second booke teaching

though other wise, there passed much friendship betwene the M. Wat son had an other maner of care of perfection, with a feare and reuerence of the iudgement of the best learned: Who to this day would neuer suffer, yet his Absalon to go abroade, and that onelye, because, *in locis paribus, Anape-stus* is twise or thise bled in stede of Iambus. A small fault, & such a one, as perchance would neuer be marked, no nei-ther in Italie nor France. This I write, not so muche, to note the first, or prayse the last, as to leaue in memory of writing, for good example to posteritie, what perfection, in any tyme, was most diligently sought for in like maner in all kinde of learning, in that most woorthye Colledge of S. Johns in Cambridge.

Historicum in	{	<i>Diaria.</i>
	{	<i>Annales.</i>
	{	<i>Commentarios.</i>
	{	<i>Iustam Historiam.</i>

For what proprietye in wordes, simplicitie in sentences, plainesse and light, is cumelye for these kyndes, Caesar and Leuie, for the two last, are perfite examples of Imitation: And for two first, the olde paternes be lost, and as for some that be present and of late tyme, they be fitter to be read once for some pleasures, then oft to be perused, for any good Imitation of them.

Philosophicū in	{	<i>in Sermonē, as officia Cic. & Eth Arist.</i>
	{	<i>Contentionem.</i>

As, the Dialoges of Plato, Xenophon, and Cicero: of which kinde of learning, and right Imitation therof, *Carolus Sigonius* hath written of late, both learnedlye and eloquentlye: but best of all my frende *Ioan. Sturmius*, in his Commentaries vpon *Gorgias Platonis*, which booke I haue in

in writing, and is not yet set out in print.

Oratorium in { Humile.
Mediocre.
Sublime.

Examples of these three, in the Greke tong, be plentiful and persite as Lycias, Isocrates, and Demosthenes, and all three, in onelie Demosthenes: in diuerse orations as contra Olimpiodorum, in Leptinem, & pro Cresiphonte. And true it is, that Hermogenes writeth of Demosthenes, that all sortmes of Eloquence be persite in him. In Ciceroes Orations Medium & sublime be most excellently handled, but Humile in his Orations is selbome sene yet neuertheless in other booke, as in some part of his offices, & specially in Partitionibus, he is comparable in hoc humili & disciplinabili genere, euen with the best that euer wrote in Greke. But of Cicero moze fullie in sifter place. And thus, the trew difference of Stiles, in euery Authoz, and euerie kinde of learning may easely be knowne by this diuision.

in Genus { Poeticum.
Historicum.
Philosophicum.
Oratorium.

Which I thought in this place to touch onely, not to prosecute at large, because, God willing, in the Latin tong I will fullie handle it, in my booke de Imitatione.

Now, to touch moze particularly, which of those Authozs, that be now most commonly in mens handes, will soon affoord you some peece of Eloquence, and what maner a peece of eloquence, and what is to be liked and solowed, and what is to be misliked and eschewed in them: and howe some agayne will furnish you fully withall, rightly, and wisely considered, somewhat I will write as I haue heard Sp: Iohn Chicke many tymes say.

R ii.

The

The second booke teaching

The Latin tong, concerning any part of purenesse of it, from the spring, to the decay of the same, did not endure much longer, then is the life of a well aged man, scarce one hundred yeares from the tyme of the last Scipio Africanus and Lælius, to the Emperie of Augustus. And it is notable that *Velleius Paterculus* writeth of Tullie, how that the perfection of eloquence did so remayne onely in him, and in his time, as befoze him, were few, which might much delight a man, or after him any, worthy admiration, but such as Tullie might haue seene, and such as might haue seene Tullie, And good cause why: for no perfection is durable. Cucumber bath a time, & decay likewise, but all perfect ripenes remaineth but a moment: as is plainly seene in fruits, plummess & cherries: but moze sensibly in flowers as roses & such lyke: and yet as truly in all great matters. For what naturally, can grow no hie, must naturally yeld & stoupe againe.

If this short tyme of any purenesse of the Latine tong, for the first fortie yeares of it, and all the tyme befoze, we haue no peece of learning lesse, saue Plautus and Terence, with a litle rude vnperfitt pamphlet of the elder Cato. And as for Plautus, except the scholemaster bee able to make wise and ware choise, first in property of wordes, then in framing of Whzales and sentences, and chiefly in choise of honesty of matter, your scholer were better to play, the learn all that is in him. But surely, if iudgement for the tong, and direction for the manners, be wisely ioyned with the diligent reading of Plautus, then truly Plautus; for that purenes of the Latin tong in Rome; when Rome did most flourish in well doing, and so thereby, in well speeing also, is such a plentifull storehouse, for common eloquence, in meane matters, and all priuate mens affayres, as the Latin tong, for that respect, bath not the like agayne. When I remember the worthy tyme of Rome, wherein Plautus did liue, I must needs honour the talke of that time, which we see Plautus doth vse.

Terence is also a storehouse of the same tong, for another

ther tyme following some after, & although he be not so full & plentifull as Plautus is, for multitude of matters, & diuersitie of wordes yet his wordes, be chosen so purely, placed so orderly, and al his stufte so netely packed vp, and wittely compassed in euery place, as, by all wise mens iudgement, hee is counted the cunninger workeman: and to haue his shop, for the rowme that is in it, more finely appointed, and trimlier ordered, then Plautus is.

Three thinges chiefly, both in Plautus and Terence, are to be specially considered. The matter, the utterance, the wordes, the meter. The matter in both, is altogether with in the compasse of the meanest mens maners, and doth not stretch to any thing of any great weight at al, but standeth chiefly in uttering the thoughtes and conditions of hard fathers, foolish mothers, vnthriftie young men, crafty seruantes, sottie batwdes, and wilie harlots, and so is much spent, in finding out fine fetches, and packing vp pelling matters, such as in London commonly come to the hearing of the Whistlers of Bridewell. Here is base stufte for that scholer, that should become hereafter either a good minister in Religion, or a Ciuill Gentleman in seruice of his Prince and Contry: except the preacher do knowe such matters to confute them, when ignorance surely in all such thinges were better for a Ciuill Gentleman, then knowledge. And thus, for matter both Plautus and Terence, bee like meane painters, that worke by halfes, and be cunning onely, in making the worst part of the picture, as if one were skilfull in painting the bodye of a naked person, from the nauell downeward, but nothing elie.

For word and speech, Plautus is more plentifull, and Terence more pure and proper: And for one respect, Terence is to bee embraced aboue all that euer wrote in his kinde of argument: Because it is well knowen, by good recorde of learning, and that by Ciceroes owne witnes, that some Comedies bearing Terence name, were written by worthy Scipio and wife Laelius, and namely, Heauton: &

The second booke teaching

Adelphi. And therefore as oft as I reade those Comedies, so oft doth sound in myne eare, the pure fine talke of Rome which was vsed by the floure of the worthiest nobilitie that euer Rome byed. Let the wisest man and best learned that liueth read aduisedly ouer, the first scene of Heauton, and the first scene of Adelphi, and let him considerately indge whether it is the talke of a seruile stranger bozne, or rather euen that milde and eloquent wise speach, which Cicero in Brutus doth so liuely expresse in Lelius. And yet neuertheless, in all this good propriety of wordes, and purenesse of phrases which be in Terence, ye must not follow him alwayes in placing of them, because of the meter sake, some wordes in him, sometyme be giuen a waye, which require a straighter placing in playne prose, if ye will forme, as I woulde ye should doe, your speach and writing, to that excellent perfittnesse, which was onely in Tullie, or onely in Tullies tyme.

The meter and verse of Plautus and Terence be very meane, and not to be folowed: which is not their reproch, but the fault of the tyme, wherein they wrote, when no kinde of Poettry, in the Latin tong, was brought to perfection, as doth well appeare in the fragmentes of Ennius, Cerilius, and others, and evidently in Plautus & Terence, if these in Latin be compared with right skill, with Homer Euripides, Aristophanes, and other in Greeke of like sort, Cicero himselfe doth complayne of this vnperfittnes, but more plainly Quintillian, saying, *in Comedia maxime claudicamus*, et *vix leuem consequimur umbram*: and most earnestly of all Horace in *arte Poetica*, which he doth namely *propter carmen Iambicum*, and referreth all good students herein to the Imitation of the Greeke tong, saying.

*Exemplaria Græca
nocturna versate manu, versate diurna.*

This matter maketh me gladly remember, my sweete tyme spent at Cambridge, and the pleasant talke which I had

had oft with M. Cheke, and M. Watſon, of this faulte, not onely in the old Latin Poets, but alſo in our new Engliſh Rymers at this day. They wiſhed as Virgil and Horace were not wedded to follow the faultes of former fathers (a ſhewd marriage in greater matters) but by right Imitation of the priſte Grecians, had brought Poetrie to perſitneſſe alſo in the Latin tong, that we Engliſhmen likewiſe woulde acknowledge and vnderſtand rightfully our rude beggerly ryming, brought firſt into Italic by Gothes and Hunnes, when all good verſes & all good learning too, were deſtroyd by them: and after caried into Fraunce and Germany: and at laſt receiued into Englande by men of excellent wit in deede, but of ſmall learning, and leſſe iudgement in that beſaſe.

But now, when men know the difference, and haue the examles, both of the beſt, and of the worſt, ſurely, to follow rather the Gothes in Ryming, than the Grekes in trew verſifying, were euen to eate akoznes with ſwine, when we may freely eate wheate bread amonges men. In deede, Chauſer, Th. Norton, of Wyſtow, my L. of Surrey M. Wiat, Th. Phaer, and other Gentlemen, in tranſlating Ouid, Palingenius, and Seneca, haue gone as farre to thep, greate prayſe, as the cōpy they followed could carry them, but, if ſuch good wittes: and ſoꝝward dilligence, had bene directed to follow the beſt examles, & not haue bene carped by tyme and cuſtome, to content themſelues with that barbarous and rude Ryming, amongſt their other worthy prayſes, which they haue iuſtly deſerued, this had not bene the leaſt, to be counted amongſt men of learning and ſkill, moze like vnto the Grecians, then vnto the Gothians, in handling of their verſe.

In deede, our Engliſh tong, hauing in uſe chiefly, wordes of one ſyllable which commonly be long, doth not well receue the nature of *Carmen Heroicum*, becauſe *daetylus*, the apteſt ſot ſoꝝ that verſe containing one long, and two ſhoꝝt, is ſeldome therefoze founde in Engliſhe: and doth alſo rather

The second booke teaching

Itumble than stand upon *Monosyllables*. Quintillian in his learned Chapter de *Compositione*, geueth this lesson de *Monosyllabis*, befoze me: and in the same place doth iustlye inuey agaynst all Ryming, that if there be any, who be angry with me for mispyking of Ryming, may be angry for company toe, with Quintillian also, for the same thing: And yet Quintillian had not so iust cause to mislike of it then, as me haue at this day.

And although *Carmen Exametrum* doth rather trotte and hoble, then runne smoothly in our English tongue yet I am sure our English tongue wil receiue *carmen Iambicum* as naturallie, as eyther Grecke or Latin. But for ignorance, men can not like, & for idleness me wil not laboꝝ, to come to any perfitenes at all. For, as the woꝝthie Poetes in Athens and Rome, were moꝝe carefull to satisfie the iudgement of one learned, then rash in pleasing the humoꝝ of a rude multitude, euen so if men in England now, had the like reuerend regard to learning skill and iudgement, and durst not presume to write, except they came with the like learning, and also dyd vse like diligence, in searching out, not onely iust measure in euery meter, as euery ignorant person may easely doe, but also true quantity in euery foote and syllable, as onely the learned shalbe able to doe, and as the Grekes and Romanes were wont to doe: surely then rash ignorant heads, which now can easily reckon by foureteen syllables, & easely stumble on euery Ryme, eyther durst not, for lack of such learning: or els would not in auoiding such labour, be so buisie, as euery where they be: and shoppes in London should not be so full of lewd and rude rymes, as commonly they are. But now, the rypest of tong, be rediest to write: And many dayly in setting out bookes and ballettes make great shew of blossomes and budde, in whom is neither, rote of learning, nor fruite of wisdom at all. Some that make Chaucer in English and Petrarch in Italian, they Gods in verses, and yet be not able to make true difference, what is a fault, and what is a iust pꝛaise, in these two woꝝ:
thie

this wittes, with much dislike, this my writing. But such men be, even like followers of Chaucer and Petrarke, as one here in England did followe Syr Tho. More; who, being most unlike vnto him, in wit and learning, nevertheless in wearing his gowne alway upon the one shoulde, as Sir Tho. More was wont to doe, would needs be counted like vnto him.

This misliking of Ryming, beginneth not now of any newfāgle singularitie, but hath bene long misliked of many, and that of men of greatest learning, and deepest iudgement. And such that defend it, do so, either for lacke of knowledge what is best, or els of very enuie, that any shoulde performe that in learning, whereunto they, as I sayd before, either for ignorance, can not, or for idleness will not, labour to attayne vnto.

And you that prayse this Ryming, because ye neither haue reason, why to like it, nor can shew learning to defend it, yet I will helpe you, with the authoritie of the eldest and learnedst time. In Grece, when Poetrie was euen at the highest pitch of perfectnes, one Simmias Rhodias of a certaine singularitie wrote a booke in ryming Greke verses, naming it *Idyll*, containing the fable, how Iupiter in likenesse of a swan, gat that egge vpon Leda, whereof came Castor Pollox & faire Helena. This booke was so liked, that it had fewe to read it, but none to follow it: But was presently contemned: and sone after both Authoꝝ and booke, so forgotten by men, and consumed by time, as scarce the name of either is kept in memorie of learning: And the like folly was neuer followed of any, many hundred yeares after vntill y^e Hungares and Gothians, and other barbarous nations, of ignorance and rude singularitie, did reuine the same folie agayne.

The noble Lord Th. Earle of Surrey, first of all English men, in translating the fourth booke of Virgill: and Consaluo Periz that excellent learned man, and Secretarie to King Philip of Spayne, in translating the *Vijades* of Homer out of Greke into Spanish, haue both, by good iudgement a-

S. i.

uoy.

The Earle
of Surrey.
Consaluo
Periz.

The second booke teaching

noted the fault of Ryming, yet neither of them hath fully hitte perfitte and trew versifying. And then, they obserue iust number, and euen sate: but here is the fault, that their sate, be sate without ioyntes, that is to say, not distinct by trew quantitie of sillables: And so, such sate, be but benumbed set, and be euē as brist for a verse to turne and runne roundlye withall. as feete of brasse or wood bee bntwilde to goe well withall. And as a foot of wood, is a plain shew of a manifest maine, euē so sate, in our English versifying, without quantitie and ioyntes, be sure signes, that the verse is eyther bozne deformed, bntaturall or lame, and so very vnseemly to looke vpon, except to men that be gogle eyed themselves.

Seneca,
Felice,
Figliucci,

The spying of this fault now is not the curiosity of English eyes, but euen the good iudgement also of the best that write in these dayes in Italic: and namely of that worthy *Seneca, Felice, Figliucci*, who writing vpon Aristotles Ethickes so excellently in Italian, as neuer did yet any one in mine opinion eyther in Greeke or Latin, amongst other thinges doth most earnestly inuey agaynst the rude ryming of verses in that tong. And whansoeuer he expreth Aristotles pceptes, with any example, out of Homer or Euripides, he translateth them, not after the Rymes of Petrarke, but into such kinde of perfitte verse, with like sate and quantitie of sillables, as he found them before in the Greeke tonge: exhorting earnestly all the Italian nation to leaue of their rude barbarousnesse in ryming, and follow diligently the excellent Greeke & Latin examples, in true versifying.

And you, that be able to vnderstand no more, than ye finde in the Italian tonge: and neuer went farther then the schole of Petrarke and Ariostus abroad, or els of Chaucer at home, though you haue pleasure to wander blindlye still in youre soule wrong way, enuie not others, that seeke, as wise men haue done before them, the sayest and rightest way: or els, beside the iust reproch of malice, wise men shall trewly iudge, that you do so, as I haue sayd and say yet again

gayne vnto you, because either for idleness ye will not, or for ignorance ye can not, come by no better your selfe.

And therefore euen as Virgill and Horace deserue most worthy prayse, that they spying the vnperleanes in Ennius and Plautus, by true Imitation of Homer and Euripides, brought Poetrie to the same perfectnes in Latin, as it was in Greeke, euen so those, that by the same way would beneyfite their tong and countrie, deserue rather thanks then dispraise in that behalfe.

And I reioyce, that euen poore England presented Italie, first in spying out, then in seeking to amend this fault in learning.

And here, for my pleasure I purpose a litle, by the way, to play and sport with my Maister Tullie: from whom com monly I am neuer wont to dissent. He himselfe for this point of learning, in his verses both halt a litle by his leaue. He could not deny it, if he were aliuie, nor those defend him now that loue him best. This fault I lay to his charge; because once it pleased him, though somewhat merely, yet as Tullies/sap
ueruncertainly, to raise vpon poore England, obiecting both ing agaynst
extreme beggery, and mere barbarousnes vnto it, writing England.
thus vnto his friend Atticus: There is not one scruple of Ad Art.
silver in that whole Isle, or any one that knoweth either Li.4.Ep.16.
learning or letter.

But now maister Cicero, blessed be God, and his sonne Iesu Christ, whom you neuer knew, except it were as it is pleased him to lighten you by some shadow asconertly in one place ye cōfesse saying: *Veritas tantum umbrā consecra* mur, as your Maister Plato did before you: blessed be god I say, that fiftene hundred yeare after you were dead & gone it may truly be sayd, that for silver, there is more cumly plate in one Citie of England, then is in foure of the proudest Cities in all Italie, and take Rome for one of them, And for learning, beside the knowledge of all learned tonges and liberall sciences, euē your owne bookes Cicero, be as well read and your excellent eloquence is as wel liked and

The second brooke teaching

Isued, and as freholle followed in England at this day, as it is now, or euer was, since your owne tyme, in any place of Italie, either at Arpinum, where yee were borne, or els at Rome where ye were brought vp. And a litle to brag with you Cicero, where you your selfe, by your leaue, halted in some poynnt of learning in your owne tong, many in England at this day goe straight vp, both in true skill, and right doing therein.

This I write, not to reprehend Tullie, whom, aboue all other, I like and loue best, but to excuse Terence, because in his tyme, and a good while after Poetrie, was neuer perfected in Latin, untill by true Imitation of the Grecians, it was at length brought to perfection: And also thereby to exhort the goodly wittes of England, which apte by nature, & willing by desire, geue themselves to Poetrie, that they rightly understanding the barbarous bringing in of Rimes, would laboꝝ as Virgil and Horace did in Latine, to make perfect also this point of learning, in our English tong.

And thus much for Plautus and Terence, for matter, song, and meter, what is to be folowed, and what to be eschewed in them.

After Plautus and Terence, no writing remaineth untill Tullies tyme, except a few short fragmentes of L. Crassus excellent wit, here and there recited of Cicero for example sake, whereby the lovers of learning may the more lament the losse of such a worthy witte.

And although the Latin tong did faire blome and blossom in L. Crassus, and M. Antonius, yet in Tullies tyme onely, and in Tullie himselfe chiefly, was the Latin tongue fullie ripe, and growen to the highest pitch of all perfection.

And yet in the same time, it began to fade and stoupe, as Tullie himselfe, in *Brutus de Claris Oratoribus*, with touching wordes both witnesse.

And because, amongst them of that time, there was some difference, good reason is, that of them of that time, should be
bee

the ready way to the Latin tongue. 6;

bee made right choice also. And yet let the best Ciceronian in Italie reade Tullies familiar epistles aduisedly ouer, and I beleue he shall finde small difference, for the Latin tong, either in propriety of wordes, or framing of the stile, betwixt Tullie, and those that wriote vnto him: As Pet. Sulpicius, A. Cecinna, M. Caelius, M. et D. Bruti, A. P. Pili, L. Plancus, and diuerse other: read the epistles of L. Plancus in x. Lib. and for an assay, that Epistle namely to y. Coss. and whole Senate, the eight Epistle in number, and what could be, either more eloquentlie, or more wiselie wriitten, then by Tullie himselfe, a man may iustly doubt. These men and Tullie liued all in one tyme, were like in authoritie, not unlike in learning and study, which might be iust causes of this their equalitie in wriiting. And yet surely, they neither were in deed, or yet were counted in mens opinions, equall with Tullie in that faculty. And how is the difference bid in his Epistles: Verelie as the cunning of an expert Sea man, in faire calme fresh Riuer, doth litle differ from the being of a meaner workeman therein, euen so, in the short cut of a private letter, where, matter is common, wordes easie, and order not much diuerse, small shew of difference can appeare. But where Tullie doth sette vp his saple eloquence, in some broad deep Argument, caried with full tye and winde, of his witte and learning, all other may rather stand and loke after him, then vnto to ouertake him, what course soeuer hee holde, either in saye or soule. Four men onely when the Latin tong was full ripe, be left vnto vs, who in that time did flourish, and did leane to posteritie, the fruite of their witte and learning: Varro, Sallust, Caesar, & Cicero. When I say, these soure onely, I am not ignorant, that euen in the same tyme, most excellent Poetes, deserving well of the Latin tong as Lucretius, Catellus, Virgill and Horace, did wriote: But, because, in this little booke, I purpose to teach a yong scholer, to goe, not to daunce, to speake, not to sing. (when Poetes in deed, namelie Epick and Lyric, as these be, are the dauncers, and tyme singers,

Epi. Plauci
1. lib. Epist. 8

உ.iii.

but

The second booke teaching

but *Oratores* and *Historici*, be those cumlie goers, and faire and wise speakers, of whom I wish my scholar to wayte vpon first, and after in good order and in due tyme, to be brought forth, to the singing and dauncing schole: And for this consideration, do I meane these foure, to bee the onely writers of that tyme.

Varro.

Varro.

Varro, in his bookes *de lingua latina*, et *Analogia* as these be left mangled and patched vnto vs, doth not enter ther in to any great depth of eloquence, but as one caried in a small towne bestell him selfe very nie the common hoze not much unlike the fisher men of Rye, & Hering men of Parmouth. Witho deserue by common mens opinion, smal commendation, for any cunning sayling at al, yet neuer theles in those bookes of *Varro* good and necessarie stufte, for that meane kinde of Argument, is very well and learnedly gathered together.

De Rep.
Rustica.

His bookes of Husbandry are much to be regarded, and diligently to be read, not onely for the proprietic, but also for the plentie of good wordes, in all contrey and husbandmens affaires, which can not be had by so good authoritie out of any other Authour, either of so good a tyme or of so great learning as out of *Varro*. And yet because, he was fourescore yeare old, when he wrote these bookes, the forme of his style there compared with *Tullies* writing, is but euen the talke of a spent old man: whose wordes commonly fall out of his mouth, though very wisely, yet hardly and coldly, and moze heauely also, then some eares can well beare, except onely for age, and authorities sake, and perchance, in a case contrey argument, of purpose and iudgement, he rather bled the speech of the countrey, then talks of the Citie.

And so, for matter sake, his wordes sometime be somewhat rare: and by the imitation of the elder *Cato*, olde and out of use. And being depe steep in age, by negligence some wordes

the ready way to the Latin tongue. 64

woordes doe so escape & fall fro him in those booke, as be not worth the taking vp, by him, that is carefull to speake of write trew Latin, as that sentence in him, *Romani, in pace à rusticis alebantur, et in bello ab his tuebantur.* A good student must be therfore carefull and diligent, to read with iudgement ouer euen those Authoers, which did write in the most perfit time, and let him not be affrayd to try them, both in propriety of woordes, and forme of stile, by the touch stone of Caesar and Cicero, whose purity was neuer soyled, no not by the sentence of those, that loued their woordes.

Lib. 3.
Cap. 1.

All louers of learning may soze lament the losse of those booke of Varro, which he wrote in his young and lusty yeares, with good leysure, and great learning of all parts of Philosophy: of the goodliest argumentes, pertaining both to the common wealth, and priuate life of man, as, *de Ratione studij, et educandis liberis*, which booke is oft recited, and much prayesed, in the fragmentes of Nonius, euen for authoritie sake. He wrote most diligently and largely, also the whole hystoery of the state of Rome: the misteries of their whole Religion: their lawes, customes, and gouernement in peace: their maners, and whole discipline in war: And this is not my guessing, as one in words that neuer saw those booke, but euen the very iudgement and playne testimony of Tullie himselfe, who knew and red those booke, in these woordes: *Tu etatem Patria: Tu descriptiones consuetudinum: Tu sacrorum, tu sacerdotum iura: Tu demosticam, tu bellicam disciplinam: Tu sedem Regionum, locorum, tu omnium diuinum humanarumq; rerum nomina, genera, officia, causas aperuisti.* &c.

The loue of
Varroes
bookes.

In Acad.
Quest.

But this great losse of Varro, is a little recompensed by the happy comming of Dionysius Halicarnassens to Rome in Augustus dayes: who getting the possession of Varros library, out of that treasure house of learning, did leane vnto vs some fruite of Varros wit and diligence, I meane, his goodly booke *de Antiquitatibus Romanorum*. Varro was so esteemed for his excellent learning, as Tullie himselfe had a reuerence to his iudgement in all doubtles of learning. And

The second booke teaching

Cicero Att. *Andronicus Triumvir* his enemy, and of a contrary faction, who had power to kill and banish whom he listed, when Varro's name amongst others was brought in a schedule unto him, to be noted to death, he tooke his penne and wrote his warrant of sauegarde with these most goodly wordes, *Quia Varro, vir doctissimus*. In latter time, no man knew better, nor liked nor loued more Varro's learning, then did S. Augustine, as they doe well vnderstand, that haue diligently read ouer his learned booke *de Ciuitate Dei*: Where he hath this most notable sentence: When I see, how much Varro wrote, I marvel much, that euer hee had any leasure to read; and when I perceiue, how many thinges hee reade, I marvel more, then euer he had leasure to write, &c. And surely, if Varro's booke, had remayned to posterity, as by Gods prouidence, the most part of Tullies did, then trewly the Latin tong might haue made good comparison with the Greeke.

Salust.

Spz John
Coche's
iudgement
and coun-
sell for re-
ading of
Salust.

Salust, is a wise and worthy writer; but he requirerh a learned Reader, and a right considerer of him. My dear friend, and best Maister that euer I had or heard in learning Spz I. Cheke, such a man, as if I should liue to see England breed the like againe, I feare, I should liue ouer long, did once geue me a lesson for Salust, which, as I shall neuer forget my selfe, so is it worthy to be remembred of all these, that would come to perfit iudgement of the Latin tong. He sayd, that Salust, was not very fitte for yong men, to learne out of him the puritie of the Latin tong: because, he was not the purest in propriety of wordes, nor choicest in aptnes of phrases, nor the best in framing of sentences: and therefore is his writing sayd he, neither playne for the matter, nor sensible for mens vnderstanding. And what is the cause thereof, Sir, quoth I: Merely sayd he, because in Salust writing, is more Art then nature, and more labour then Nature, and in his labour also to much toyle, as it were, with an

an vncontented care to write better then he coulde, a fault common to very many men. And therfore he doth not expresse the matter liuely and naturally with common speech as ye see Xenophon doth in Greke, but it is caried and diuened forth artificially, after to learned a sorte, as Thucydides doth in his orations. And how it commeth to passe, sayd I, that Caesar and Ciceroes talke, is so naturall & playne, and Salust his writing so artificiall & darke, when all they thre liued in one time? I will freely tell you my fancies herein, sayd he: surely, Caesar and Cicero, beside a singular prerogative of naturall eloquence geuen vnto them by God, both two, by vse of life, were dayly oratours amongst the common people, and greatest counsellors in the Senate house, and therfore gaue themselues to vse such speech, as the meanest should well vnderstand, and the wisest best allow: following carefully that good counsell of Aristotle, *loquendum vt multi, sapiendum vt pauci*. Salust was no suche man neither for will to goodnes, nor skill by learning: but ill geuen by nature, and made worse by bringing vp, spent the most part of his youthe very misorderly in ryot, and lechery, in the company of suche, who, neuer geuing theyr minde to honest doing, could neuer inure their tongue to wise speaking. But at y last comming to better yeares, and buying witte at the dearest hand, that is by long experience of the hurt and shame that commeth of mischief, moued by the counsell of them that were wise, and caryed by the example of such as were good, first fell to honesty of lyfe, and after to the loue of study and learning: and so became so new a man, that Caesar being dictator, made him Dictator in Numidia where he absent from his contrey, and not inured with the common talke of Rome, but shutte vp in his study and bent wholly to reayding, did write the story of the Romanes. And for the better accomplishing of the same, he read Cato and Piso in Latin for gathering of matter and truth: and Thucydides in Greke, for the order of his story, and furnishing of his style. Cato (as his tyme required) had

The second booke teaching

Lib. 8. cap. 3.
De ornata.

more troth for the matter, then eloquence for the style. And so Salust, by gathering truth out of Caro, smelleth much of the roughnes of his style: euen as a man that eateth garlike for helth, shal cary away with him the sauioꝝ of it also, whether he will oꝝ not. And yet the vse of olde woꝝdes is not the greatestt cause of Salust his roughnes and darknesse: There be in Salust some old woꝝdes in deed as *patrare bellum, ductare exercitum*, well noted by Quintilian, and very much misliked of him: and *supplicium* for *supplicatio*, a woꝝd smelling of an older stoꝝe, then the other two so misliked by Quint. And yet is that woꝝd also in Varro, speaking of Drenthus, *bonas ad victimas faciunt*, at *q. ad Deorum supplicia* and a few old woꝝdes moe. Read Salust and Tullie aduisedly together and in woꝝdes ye shall finde finale difference: yea Salust is more geuen to new woꝝdes, then to olde, though some olde wyters say the contrarpe: as, *Claritudo* for *Gloria*: *exacte* for *perfecte*: *Facundia* for *eloquentia*. These two last woꝝdes *exacte* and *facundia* now in euery mans mouth, be neuer (as I doe remember) vsed of Tullie, and therefore I thinke they be not good. For surely Tullie speaking euery where so much of the matter of eloquence, would not so precisely haue abstayned from the woꝝd *Facundia*, if it had bene good: that is proper for the tonge, & common for mens vse. I could be long, in reciting many such like, both olde & new woꝝdes in Salust: but in very deepe neyther oldnesse noꝝ newnes of woꝝdes make the greatestt difference betwixt Salust and Tullie: but first strange phzases made of good Latin woꝝdes, but framed after the Graek tongue, which be neither choisely boyowed of them, noꝝ properly vsed by him: then, a hard composition and crooked framing of his woꝝdes and sentences, as a man would say, English talke placed and framed outlandish like. As for example first in phzases, *nimius & animus*, bee two vsed woꝝdes, *homo nimius animi*, is an vnused phzase. *vulgus*, & *amat*, & *fieri*, be as common and well knotwen woꝝdes as may be in the Latin tonge, yet *id quod vulgo amat fieri*, for *solet fieri*, is but a strange and gre-
kish

The cause
why Sa-
lust is not
like Tully.

the ready way to the Latin tong. 66

his kinde of wꝛiting. *Ingens & vires* be proper woꝝdes, yet *vir ingens virium* is an vnproper kind of speaking: and so be likewise,

*S*ager consilij.
*p*romptissimus belli.
*t*erritus animi.

and many such like Phꝛases in Salust, boꝝolued as I sayd not choicely out of Græke, and vsed therfoꝝ vnproperly in Latin. Agayne, in whole sentences, where the matter is good, the woꝝds proper and plaine, yet the sense is hard and darke, and namely in his pꝛefaces and oꝛations, wherein he vsed most laboꝝ: which fault is likewise in Thucydides in Græke, of whom Salust hath taken the greatest part of his darkenesse. Foꝝ Thucydides likewise wꝛote his stoꝛie, not at home in Greece, but abroad in Italie, and therfoꝝe smelleth of a certaine outlandish kinde of talke, strange to them of Athens, and diuerse from their wꝛiting, that liued in Athens and Greece, and wꝛot the same tyme that Thucydides did, as Lysias, Xenophon. Plato, and Isocrates, the purest and playnest wꝛiters, that euer wꝛote in any tong, and best examples foꝝ any man to follow whether he wꝛite, Latin, Italian, French, oꝛ Englishe. Thucydides; also semeth in his wꝛiting, not so much benefitted by nature as holpen by Arte, and caried foꝝth by desire, studie, laboꝝ, toyle, and ouer great curiositie: who spent xxvii. yeares in wꝛiting his eight bookes of his hystoꝝy, Salust likewise wꝛot out of his cowntrie, and followed the faultes of Thuc. too much: and boꝝoweth of him some kind of wꝛiting which the Latin tong can not well beare, as *Casus nominarius* in diuerse places *absolutè posius*, as in that place of *Iugurth*, speaking of *leptitanis*, *Itaq; ab imparatore facile qua periebant adepti, misse sunt eo cohortes Ligurum quatuor*. This thing in participles, vsed so oft in Thucydides, & other Græke authoꝝs too, may better be borne with all, but Salust vseth the same moꝝe strangely and boldlie, as in these woꝝdes, *Multis sibi*
L. ii. *quisque*

The second booke teaching

quisq; imperium petentibus. I beleue, the best Grammarian in England can scarce geue a good rule, why *quisq;* the nominatiue case, without any verbe, is so thrust vp amongst so many oblique cases. Some man perchance wil smile, and laugh to scorne this my wryting, and call it idle curiositie, thus to busie my selfe in pickling about these small poyntes of Grammer: not fit for my age, place, and calling, to trifle in: I trust that man, be he neuer so great in authozity, neuer so wise and learned, either by other mens iudgement, or his owne opinion, will yet thinke, that he is not greater in England, then Tullie was at Rome, nor yet wiser, nor better learned then Tullie was, himselfe, who at the pitch of threescore yeares in the middest of the bzorle betwixt Caesar and Pompeie, when he knewe not, whether to send wife & childzen, which way to goe, where to hide himselfe, yet in an earnest letter, amongst his earnest counsellors for those heuie times concerning both the common state of his countrey, and his owne priuate great affayres, he was neither vnmindefull, nor ashamed to reason at large, and learne gladly of Atticus, a lesse popnt of Grammer then these be, noted of me in Salust, as whether he should wryte, *ad Piraeam*, in *Piraea*, or, in *Piraeem*, or, *Piraeum sine Prepositione*: And in those heuie times, he was so carefull to know this small point of Grammer, that he addeth these wordes: *Si hoc mihi Arma persolueris, magna me molestia liberaris.* If Tullie, at that age, in that authozitie, in that care for his countrey, in that Jeopardye for himselfe, and extreme necessity of his dearest frendes, beeing also the Prince of Eloquence himselfe, was not ashamed to descend to these lowe pointes of Grammer in his owne naturall tong: what should scholers doe, yea what should any man doe, if he do thinke wel doing better then ill doing, and had rather bee perfecte, than meane, sure, then doubtful, to be what he should be in deed: & not seeme what he is not, in opinion. He that maketh perfectnes in the Latin tong his mark, must come to it by choise, & certayn knowledge, & not fumble vpon it by chance and doubt

Ad Att. li. 7
Epistola. 3.

doubtfull ignozaunce: And the right steppes to reach vnto it, be these, linked thus orderly together, aptnes of nature, loue of learning, diligence in right order, constancy with pleasant moderation, and alwayes to learne of them that be best, and so shall ye iudge as they that be wisest. And these be those rules, which woorthy Paister Cheke did impart vnto me concerning Salust, and the right iudgement of the latin tong.

J Caesar.

Caesar for that litle of him, that is left vnto vs, is like the halfe face of a Venus, the other part of the head being hidden, the body and the rest of the members vnbegon, yet so excellently done by Appelles, as all men may stand still to mase and muse vppon it, and no man steppe forth with any hope to performe the like.

His seuen bookes *de bello Gallico*, and three *de bello Civili*, be witten, so wisely for the matter, so eloquently for the tong, that neither his greatest enemies could euer find the least note of partiality in him (a meruailous wisdom of a man, namely witting of his owne doinges) nor yet the best iudgers of the Latin tong, nor the most enuious lookers vpon other mens writings, can say any other, but all things be most perfectly done by hym.

Brutus, Caluus, and Calidius, who founde faulte with Tullies fulnes in wordes and matter, and that rightlye, for Tullie did both confesse it, and mend it, yet in Caesar, they neither did, nor could find the like, or any other fault.

And therefore thus iustly I may conclude of Caesar, that where, in all other, the best that euer wrote, in any time, or in any tong, Greeke or Latine, I except neither Plato, Demosthines, nor Tullie, some faulte is iustly noted: in Caesar onely, could neuer yet fault be found.

L. iiii.

Pet

The second booke teaching

Yet neuerthelesse, for all this perfite excellencie in
him, yet it is but in one member of eloquence, and
that but of one side neither, when we must
look for that example to follow, which hath
a perfite head, a whole body forward
and backward, armes, and
legges, and all.

(∴)

FFINIS.



